

# THE EXPOSITORY TIMES.

## Notes of Recent Exposition.

PROBABLY everybody except the confirmed and incurable pessimist begins the New Year with hope. We look forward to a year that will be better than 'the years wherein we have seen evil.' This is an attitude characteristic of the Old Testament, which looks steadily forward to the better thing that 'is to come to pass in the after-days.' History is both 'purposive and adventurous,' and the Hebrew prophets contemplated 'an ever-widening ideal, which does not exist complete in the mind of the individual nor in the mind of the generations, but is always ahead.' That ideal was the Torah of Jahweh, not indeed the legal and ritual Torah, but the Torah in its strict and proper sense of direction, 'the direction of Jahweh, the living God.'

The sentences quoted are taken from a recently published book by Major J. W. POVAH, B.D., in *The Old Testament and Modern Problems in Psychology* (Longmans; paper covers, 3s. net; cloth, 5s.). Many of the pronouncements of the New Psychology need, and will no doubt in time receive, revision and modification, but it is undoubtedly a science that has come to stay, and it will have to be reckoned with; indeed, it has already grappled, not quite unsuccessfully, with such phenomena as the visions occasionally associated with the prophetic call, with ecstasy, and the like. It is all to the good that, in the light of modern knowledge, scientific students of the Bible should attempt to make those ancient experiences intelligible; and

Major POVAH seems to have made this province of study peculiarly his own. He has already given us a small book on 'The New Psychology and the Bible,' and a larger one on 'The New Psychology and the Hebrew Prophets,' a book in which he had many illuminating things to say on the prophetic experience of Hosea.

In this new book he discusses, from the standpoint of the psychologist, some questions of immense interest to the student of prophecy—not only the visions of the prophets, but the distinction between true and false prophecy, and that fascinating and almost insoluble problem of the attitude of the pre-exilic prophets to public worship. But his interest is very far from being exclusively theoretical; he deals with such eminently practical topics as the Principles of Old Testament Sociology, while his concluding chapter is on The Prophets and To-day. It is further characteristic of his careful method, which explores all the relevant facts, that his opening chapter is on the Hebrew Language.

For he rightly believes that we have much to learn of the Hebrew mind from a consideration of the Hebrew language and Hebrew grammar; he believes this indeed so earnestly that he would wish to see the study of Hebrew made 'an essential part of the training of all who are being prepared to become teachers and "spiritual pastors" in the Church.' He will be glad to know that, so far as



Scotland is concerned, this hope of his has been realized long ago, the Hebrew language as well as Old Testament literature being an integral part of the curriculum in the theological colleges.

His treatment of the familiar construction known as the 'waw consecutive' is highly suggestive. He shows that behind it lies the desire of the writer or speaker to move forward with his experience, carrying it all, as it were, with him: he does not jump from one stepping-stone to another, but he swims from one to another with the stream of his narrative. While fully admitting the remarkable deficiencies of the Hebrew language, it is yet possible to maintain that this particular feature of it encouraged the contemplation of the interrelation of facts and of the inevitableness of that relation of cause and effect on which Amos laid supreme stress. It was a language singularly well adapted for the work which the Hebrew writers had to do.

The chapter on Mythology which follows is scarcely so convincing, and illustrates the danger to which all highly specialized study is exposed. The symbolism of the Old Testament is explained in ways which will not commend themselves to the student of comparative religion as readily as they do to the psychologist. The cup is said to denote receptivity and to be a symbol of submission, willing or unwilling. That may be. But when we are told that the rod-serpent—of Moses, *e.g.*—is a libido symbol, we begin to wonder. The serpent into which the rod was turned when thrown upon the ground is symbolic of 'a grovelling and horrible libido,' and Moses in fleeing from it, was trying 'to run away from his own instincts.' The catching of it by the tail and the lifting of it up from the ground indicate the sublimation of the energy; 'the very libido from which he had fled in terror became available for the work to which Jahweh was calling him.'

So the fiery serpents which bit the people symbolize the libido or energy turning backwards, flinching from the task set by Jahweh; and the cure lay not in the extinction of the libido, but in the

direction of it forwards to an ideal. This seems more interesting and subtle than probable.

But whether we agree with these interpretations or not, the idea which they embody is a valuable one, and one to which Major POVAH recurs more than once. He maintains, *e.g.*, with much plausibility that sin, even when it seems to be positive, is often rather a matter of omission than of commission. Israel's sin in the wilderness was just a great refusal to face up to Jahweh's ideal; to the prophets sin consisted primarily just in that omission, or rather in that refusal to face reality, and the excessive devotion of the people to the ritual worship of their God was just a 'defence reaction' against facing Him in the realm and in the demands of moral reality.

Of great importance is the question raised by Major POVAH whether the prophets had any peculiar psychological equipment for their work, and he answers it with a decided affirmative. There were many loyal servants of Jehovah contemporary with them, men like Josiah, Baruch, Nehemiah, but psychically the prophets stand in a different category: they had a psychical constitution, he maintains, which in any age would be regarded as decidedly abnormal. It was through an 'abnormal' psychical experience that a man like Amos was first led to preface his message with the words, 'Thus has Jahweh said.' But it has to be remembered, as Major POVAH reminds us, that it is not this psychical abnormality that constitutes their inspiration, but the content and the ethical quality of their message, and its appeal to the highest moral aspirations of mankind. Otherwise we should have to predicate inspiration of the prophets who are ordinarily described as false, the prophets who were at the mercy of mass suggestion and who mistook for divine inspiration the spontaneous outbursts of their own unconscious minds.

Another hotly debated question is the relation of the prophets to the cult, and the writer has made it clear that the early prophets were closely connected with the sacrificial system. This is very



plain in the case of Samuel, and scarcely less so in the case of Elijah who defended the cause of Jahwism at the altar on Carmel. But in the case of the great pre-exilic prophets Major POVAH rightly maintains that the question of their attitude to sacrifice can hardly be answered with certainty. There were elements in the cult, like praise and prayer, of which they could hardly have disapproved, and their seeming condemnation of the cult can hardly have extended to these features of it. But the writer leans to the view that the prophets believed in a God who 'did not want sacrifice, he wanted righteousness and nothing else'; and, significantly enough, the false prophets who come under their lash are usually found in association with the priests.

Another vital question raised by the book relates to the sociological aspect of the Old Testament. The prophets, it is universally admitted, pleaded with unsurpassed earnestness for justice, mercy, and truth. But has the Old Testament nothing more to offer than these general principles? Has it no specific guidance, *e.g.*, as to the proper attitude to private property, war, and similar institutions, as to whose legitimacy some good men may be in doubt to-day? And the gravity of this question is enhanced when we pass from the prophets to our Lord. Did He do nothing more than reiterate the prophetic demand for justice, mercy, and truth? Did He give specific guidance of such a kind as to be a really practical contribution to the solution of our modern problems?

On these questions Major POVAH has thoroughly useful things to say. He directs attention to definite Old Testament teaching on the subject of the sex and the parental instincts, and points out that its sociology calls not for their eradication, but for their discipline. He calls attention to the fact that not only is private property nowhere denounced by the Old Testament, but that it is positively presupposed as an inherent principle of its sociology. And he further reminds us of what we too easily forget, that the teaching of Jesus has a broad Old Testament background, and that His silence may often be fairly interpreted as indicating His tacit

agreement with its general sociological principles, accepted as they were by His hearers as well as by Himself, and therefore in no need of explicit re-emphasis.

There are many other suggestive things in this valuable book, points which may be gratefully accepted, and points which may be challenged. Among the latter may be mentioned the writer's attitude to Messianic prophecy. He thinks that, in the case of certain great utterances, 'for all we know to the contrary, the prophets themselves may hardly have known what they did mean.' This we believe to be rather dangerous ground to take. There is, of course, this obvious measure of truth in the contention, that great men often speak better than they know. As the ages roll on, their words acquire a deeper meaning with the ever-widening and deepening experience of men. But even though they were the submissive instruments of a great cosmic Purpose, they were intelligent and willing instruments, and we should be sorry to think that they themselves hardly knew what they meant.

But this does not prevent us from acknowledging the justice of Major POVAH's argument that their visions may have come to the prophets as the result of a period of subconscious thinking. It is in the discussion of the subconscious element of the prophetic experience that the interest of his discussion largely lies. But he is well aware that the subconscious does not explain everything, and that in religion the intellect must come to its own; and not the least service of the book is to remind us that the Church is suffering, as he bluntly puts it, from the repression of the intellect, and that 'any extensive revival of interest in the normal modes of public worship will have to be preceded by an extension of adult religious education.'

The question of our Lord's teaching on the future destiny of man has been raised again by an excellent study of His actual words by an earnest and able layman, Mr. J. H. BROWN—*Eternity*:



*Is It a Biblical Idea?* (James Clarke; 3s. 6d. net). Farrar and Cox made heroic efforts in an earlier generation to show that Jesus' teaching referred not to the duration of life so much as to its quality. Their writings gave expression to the larger hopefulness which was really created by the fresh discovery of Jesus and His teaching about God. And the acceptance it met with was due rather to this spirit than to its success in exegesis. Indeed, sound scholarship seemed to frown upon that exegesis, and Mr. BROWN agrees with this critical judgment.

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Opinion on the question at the present time seems to have swung round to the theory of conditional immortality which has been advocated lately in a number of books, notably one by Professor Pringle-Pattison. But Mr. BROWN will have none of this. He thinks the theory unworthy of God, and of man as well, and clears it out of his way at the start.

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In an introductory essay he discusses general theories and comes to the conclusion that 'the irrevocable determination of the individual's destiny at death' is difficult to reconcile with the justice of God. But if this be so, he asks, how shall we account for those sayings of Christ which seem to afford good ground for the doctrine? We read of a 'great gulf fixed,' of a place called 'Hell,' or 'Gehenna,' where 'their worm dieth not and the fire is not quenched,' of 'eternal punishment' and of 'the eternal fire prepared for the devil and his angels.' Is not the conclusion forced? It is, says the writer, if we take the words of those passages from the Revised Version as truly reflecting His meaning.

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It is true that a large allowance must be made for the frequent use of parable and metaphor in the teaching of Jesus, and also for the fact that He made use of popular notions and beliefs of the time. It is agreed also that the Scriptures were written in popular, not scientific, language. And, finally, it is urged that a question of such terrible import can hardly be decided on the meaning of 'a mere Greek adjective.' Still, making all allowance for

such considerations, the writer does not find them conclusive. There remain our Lord's many words, and especially His use of the word *aiōnios*. And for the author of this study the question seems to hang largely on the meaning of this word. If the word *aiōnios* were rendered by some word which did *not* mean endlessness, then very few unbiassed English readers would, he feels, come to the conclusion that our Lord taught the doctrine of endless punishment.

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Accordingly he bravely embarks on an inquiry into the meaning of this word. And his conclusions are these. The word has far more a Hebrew ancestry than a Greek, and when it is interpreted in the light of its Hebrew ancestry it refers to hidden rather than endless time. He admits it refers to duration and not mere quality of being (it was here Farrar made his mistake). But he is convinced that 'ages-lasting' is a better equivalent than 'everlasting.' The idea is that of time fading into the dim distance and undetermined. This conclusion is reached after a searching examination of every variation of phrase to be found in Scripture.

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It may be conceded that the author has proved his point. His argument and exegesis would be difficult to upset. And it may be admitted that the conclusion is important. But is it decisive? One question he has, so far as we have noticed, left unanswered. Supposing all this true, how would Jesus have *said* that punishment is to be endless otherwise than by the words He has used? Was this not the only way He could possibly take to say it if He meant it? Further, though it must be admitted that to prove *aiōnios* to mean not endless but *possibly* something less is to remove something of a nightmare from our minds, does it quite dispel the nightmare? Is not a dim, distant, age-long prospect pretty nearly the same thing as endlessness?

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The conclusion in this book is likely to bring comfort to minds that are divided between hope and fear. But surely the grounds to-day of the 'larger hope' are broader than any mere linguistic conclusion. They rest on the Fatherhood of God



and on such large conceptions of Jesus as are expressed in the Good Shepherd seeking His sheep *until He finds it*. Still, this inquiry has its own vital importance, and the writer has conferred a distinct benefit on the students of the New Testament by his thorough, able, and searching study on a topic of perennial interest.

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The Thirteenth Conference of Modern Churchmen was held at Girton College, Cambridge, in September. The subject was 'Sacraments: Their Psychology and History'; and the October number of the *Modern Churchman* is published with this title and contains the papers read at the Conference (Blackwell; 3s. 6d. net). There are eighteen papers, dealing with every aspect of the subject—historical, scriptural, and dogmatic. The writers are most of them well known, Canon NAIRNE, Professor Percy GARDNER, Archdeacon LILLEY, Canon Guy ROGERS, among others. This fat number of the well-known magazine contains a great deal of learning and a great deal of modernity, and the views ably expressed here will have to be reckoned with by serious scholars.

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Most people will turn first to two articles which contain the real issue: 'Sacraments and the Synoptic Gospels,' by Dr. Douglas WHITE, and 'The Value of the Sacraments To-day,' by Canon T. Guy ROGERS. We confess to disappointment with the former. Its gist may be expressed by saying that there is no real evidence that Jesus directed the Lord's Supper to be perpetuated; but that does not really matter. It remains a very special means of sacramental grace, wherein we may reach communion with and participation in the Spirit of Christ. It is likely that many will feel themselves satisfied with this somewhat nebulous assurance. But it is quite certain that very many will desire a more thorough and informed discussion. Dr. WHITE does not seem to be aware of the strength of the case for our Lord's institution of the Lord's Supper or of the probable reason why the command to perpetuate it is confined to St. Luke.

A much more satisfying treatment is given us by Canon Guy ROGERS in dealing with the Value of the Sacraments to-day. He entirely differs from Dr. WHITE in his view of the historical facts, and he presents the evidence for the traditional view with cogency. He admits that the logion in Luke, 'Do this in remembrance of me,' is doubtful, but the belief in our Lord's authority for the observance of the Supper does not rest on that. It rests on two facts of very great significance, especially when taken together. The first is Paul's statement that the command to observe the Supper came to him from Christ Himself. Is there any real ground to question a definite assertion like that?

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But this evidence is rendered even more persuasive by the fact that from the very first the Supper was held regularly by the followers of Jesus. In itself that might not be conclusive. But, when you have a clear statement of a fact by Paul and find it backed by the custom of the early Church, the evidence does seem to be conclusive, and, if so, the fact is not so indifferent as Dr. WHITE would suggest. It does mean a very great deal to Christians that this central act of worship is one Jesus commanded, and that it comes to them, not as a device of the Church (however useful), but from the Lord Himself.

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'It is very strange,' writes Dr. WHITE, 'if in none of the gospels is there any record of the institution by Christ of a rite which came to be regarded as the principal and most necessary means of spiritual life and progress.' On the other hand, it is not so strange when one realizes that the observance of the Supper had been going on for thirty or forty years before the earliest gospel appeared. It was an established and familiar custom, a part of Church life and worship, and it has been suggested with some probability that what the Synoptics give us is the formula used by the ministers in dispensing the Sacraments. And, though John does not record the institution, he admittedly implies the actual practice of the sacramental rite as being observed in his day.



Canon ROGERS goes on to deal with the theological value of the Sacraments, and with their human value. As to the former, having repudiated the Catholic view, he proceeds to vindicate the spiritual influence of the Supper. It brings to us a wider and more satisfying experience than any other by which God through Christ 'graciously' finds His way into our personalities. And he rejoices that in this way congregations are rendered independent of the vagaries and idiosyncrasies of individual clergy!

And as to the human value, 'the Sacraments testify to the world the value that the Christian

religion sets on man. God calls him to Himself, communicates to him His own divine nature, spreads for him His feast of love. He does not do so in virtue of any particular position, wealth, prestige, power of education which the particular man possesses, but just because he is a man.' The Christian cannot regard any man as 'cheap.' He means too much to God. Hence all that concerns him—his housing, wages, standard of life, his recreation, and his worship—counts for much. No greater service, then, could the Church do for the world to-day than to present to men the social consequences of its own sacramental faith.

## Some Tendencies and Problems in Modern Theology.

BY THE REVEREND C. J. WRIGHT, B.D., PENZANCE.

THEOLOGY may be regarded as the intellectual statement of our Faith, the reasoned endeavour to set forth the verities of Religion. Let it be remembered that Theology, while indispensable to Religion, is not itself Religion. For, on the one hand, Religion is experience, and Theology is the endeavour to think coherently about experience. Yet, on the other hand, Religion never exists in isolation from thought; in every experience there is an intellectual element. Besides which, man's persistent effort is to co-ordinate his experiences into an intellectually-satisfying whole. As long as man is religious he will require a theology.

It will, I suppose, be agreed that in this generation Theology is at a considerable discount among educated people. Publishers tell us of the financial gamble involved in bringing out a book on Theology containing, say, the number of words that would be considered adequate for a modern novel. The average intelligent person seems to have little or no interest in what used to be regarded as 'the Queen of the Sciences.' Even ministers of religion, it may be said, have ceased to have a dominant interest in Theology. The financial difficulty is not the sole, or even the main, explanation of this state of affairs, for most people can afford to buy what they really want. Many regard Theology, with unhappy recollections of College days, as a

bore.<sup>1</sup> Others regard it, sceptically, as a futile ploughing of the sands. Let us concentrate, so I have heard it frequently said by ministers of religion, on the practical tasks of life, and leave these speculative questions about which there is so much, and increasing, uncertainty. A proportion of the others, intensely concerned with theological problems, have been driven to believe that little in the way of enlightenment is to be looked for from the professional teachers. And certainly it is difficult to avoid the acknowledgment that the persistent evasion of issues by the theologians is responsible for the fact that many now look for the illuminating word to various literary dilettanti in Theology. If, for example, Mr. H. G. Wells should choose to say anything about such matters, widespread interest is aroused, and the numerous references from pulpit and religious press seem to indicate the belief that now, at long last, something important has been said.

This state of affairs I cannot but regard as a great menace to the future of Religion. If Religion cannot be stated in terms of coherent thought, its future is in considerable jeopardy. A religion divorced from reason can as little meet the needs

<sup>1</sup> I do not here speak for myself, for I have nothing but a deep feeling of indebtedness to my own theological teachers.



of humanity as a science divorced from religion. Nor is this to suggest that any theological statement or system can be adequate to the infinite and transcendent reality with which it deals. 'Le dieu défini, c'est le dieu fini.' All our statements are partial and, in a measure, transitional; they endeavour to compass a reality which by its very nature is beyond our utmost powers. The theologian in his occasional religious moments is overwhelmed by the consciousness of the inadequacy of his best efforts. It is a familiar story that the great Aquinas himself, whose *Summa* has come to be regarded by many of his theological 'followers' as the final and all-sufficient word in these matters, declared towards the end of his life after an experience of religious ecstasy: 'What I have written now seems as straw.' Perhaps, however, it is well that the mystic vision is not a constant experience: otherwise we should, from a misguided sense of reverence, relinquish the necessary task of theological explication. The sense of the inadequacy of our theologies should be a spur and not a check. If ever the day should come when through an excess of mystic fervour all the religious people of the world should desist from the task of apologetic statement, by that very act they would be dealing a mortal blow to the future of religion in the world. People might for a time by the impetus of habit and tradition continue to perform 'religious acts,' but sooner or later the impetus would be negated—just as the railway coach when 'slipped' from the train sooner or later comes to a standstill. A revived interest in theology is, I believe, one of the first needs of the Church to-day.

But a revived interest in what theology? There's the rub. The decaying interest in theology, it will certainly be replied, is in large measure caused by the quite obvious inacceptability of past statements. These, it is continually declared, belong to an era of thought which the age has left behind. They are monuments of the endeavours of past Christian ages to set forth in their own philosophic *media* the verities of religion. While, therefore, they are not to be lightly set aside, they are not to be regarded as finally authoritative for an age which cannot use such *media*. They are to be esteemed as the servants of our thought, and not to be submissively acquiesced in as the despots of our thought.

This standpoint ought, I think, to be cordially accepted. The right of theological restatement will be recognized by all who believe in that Spirit of God whose function it is to guide us into the

truth. No Creed, Council, Confession, or Standard should be regarded as having said the last word. The infallibilities have all gone, and whether we wish it or no we are left with the inescapable task of restatement. For our enheartenment we may remind ourselves that, while the age pays scant respect to our traditional apologetics, it is intensely interested in religion and its problems. It is, perhaps, sufficient to point to the fact that our daily and weekly Press finds articles dealing with serious religious issues very good 'copy.' Most preachers, further, have found that the sermons which awaken keenest interest and for which they receive the most heartfelt expressions of thanks are those in which they have tried to deal with the 'great' questions in a large and untrammelled way.

Every one is familiar with the two terms which to-day tend to divide theologians into two camps. They are Fundamentalism and Modernism. Perhaps I may be permitted to say something about them.

I confess at the outset that I have no great love for labels. They are, I suppose, necessary, but they tend to the perpetuation of feuds. Labels tend also to the stereotyping of thought. Even those movements of thought and life which led to the emancipation of the human mind and spirit became, through this labelling process, inimical to the very liberties they secured. If we must have banners to fight under, let us see that they *move*, and we with them.

*Fundamentalism.*—All of us wish to be 'fundamentalists': the only question that arises is, What are we to regard as 'fundamentals'? This great term has come, unhappily, to be almost a synonym for a certain type of theological obscurantism which has its temporary home, or fortress, in America. It would be a great mistake to imagine that all America is, if I may change the figure, following this banner; yet it is, I think, true that apart from certain Eastern States, America is theologically where we were in this country fifty or sixty years ago. The impartial historian will not be surprised at the present theological situation in that country. The stupendous task of subjugating Nature which has occupied the Middle-West and West can hardly be considered conducive to general intellectual progress, nor does the quest for money usually co-exist with the quest for truth. We cannot have more Gods than one.

To return to this so-called 'Fundamentalism.' It seems in the highest degree unfortunate that a



word such as this should be used to label views which have about as much stability as the drifting sands. Remembering our Lord's parable, I cannot but think that those who teach people to build their faith on such are doing the greatest possible disservice to the cause of religion. The term covers the greatest diversity of beliefs, but the one 'foundation' belief seems to be the 'infallibility' of our Scriptures. From this belief, or rather from the attitude of mind which makes possible the retention of this belief, all the rest follows—the repudiation of the scientific theory of Evolution, the construing of the Divinity of our Lord through the notion of Omnipotence and Omniscience, the equating of religion with theology, etc. In a recent volume of American apologetics, I find the following statement: 'We have been represented sometimes as though we were requiring an acceptance of the infallibility of Scripture—from those who desire to become Church members, whereas in point of fact we have been requiring these things only from candidates for ordination.'<sup>1</sup> I can only say that if the belief referred to were ever to be established as essential for candidates for ordination, a most effective step would have been taken to secure the cessation of the Christian ministry.

**Modernism.**—Every one knows that the term was originally employed to denote a movement within the Roman Church. Pius x. launched his Encyclical 'Pascendi Gregis' against certain thinkers and scholars of his own communion whom he styled 'Modernists.' Many of them were excommunicated by the Church which they declared it was their sole aim to serve. Some of them, to their own ecclesiastical undoing, had drunk too deeply of the spirit of Him who in the interest of Truth had suffered the opprobrium and condemnation of Authority.

With the official death of 'Modernism,' the term now seems to belong to the theologically-progressive section of the Church of England, though some of them, notably Dean Inge, are not very favourably disposed to its use. The term has, however, I imagine, come to stay. It is coming to be welcomed by thinkers and scholars outside the Anglican communion. Dr. Frank Ballard, in a recent number of the *London Quarterly Review*, wrote under the title 'Modernism as a Refuge and Dynamic.' In similar spirit Dr. R. F. Horton has recently, in the pages of the *Congregational Quarterly*, called upon the thinkers in the Free Churches to establish a Conference of Modernist Free Church-

men with aims and ideals similar to those of the Modern Churchmen in the Church of England.

What is Modernism? It is impossible to define it succinctly in a sentence, unless indeed we approach it from the standpoint of fundamental hostility. Pius x. had no difficulty in characterizing it. 'Modernism,' he declared, 'was the synthesis of all the heresies.' Another has declared flippantly: 'Modernism, like Latitudinarianism, is based on a tendency—the tendency to be up to date.' To which the obvious answer is that it is better to be up to date than out of date—and, let me add, better to know the secret of the dateless than either.

Turning now from the utterances of avowed opponents of Modernism, let me give a few characterizations from its sympathisers and protagonists. 'To believe that the present is fuller, older, and wiser than the past which it incorporates and transcends is in every age to be a Modernist,' said Father George Tyrrell. The same writer declared that Modernism was 'an attempt to reconcile the essentials of Catholic faith with those indisputable results of historical criticism which are manifestly disastrous to the mediæval synthesis of scholastic theology.' Dr. Sanday, of revered memory, towards the end of his life welcomed the term 'Modernist' and that for which it stood. He wrote: 'The name describes justly what I aim at being. I aim at thinking the thoughts and speaking the language of my own day, and yet, at the same time, keeping all that is essential in the religion of the past.' 'The great aim of the Modernist quest,' said the same writer, 'is the unification of thought.' A great quest, indeed, but one which the Modernist, while entering upon in faith, has not the intellectual immodesty to declare is within reach of present attainment.

Let me now turn to the three dominant features in the present position of thought which are determining the tendencies, and the problems, of modern theology. Within the confines of this paper these can only be briefly referred to. They are (1) The Comparative Study of Religion, (2) The Historical and Literary Criticism of the Books which compose our Bible, and (3) The Conclusions and Pre-suppositions of Natural Science. It is difficult to say which is primary in order of importance. The three together constitute the present and future task of the Christian theologian. They are at once his opportunity and his problem.

First, *the Comparative Study of Religion*. It may, I think, be said that the scientific study of the non-Christian religions is one of the glories of

<sup>1</sup> J. G. Machen, D.D., *What is Faith?* 157.



the past two or three generations of Western thought. I say *scientific*, for while in all ages there have been thinkers and travellers who sought to appreciate sympathetically phases of religious thought and practice however diverse from their own, yet the study has been generally and impartially embarked upon only from about the middle of the last century. Many great names occur at once to the mind, but perhaps it is sufficient now to stress the debt we owe to the pioneers. Names such as those of Max Müller, Robertson Smith, and E. B. Tyler remind us of our debt to those who launched out with faith and hope upon those studies. To-day in nearly all theological colleges and halls a place in the curriculum is given to the comparative study of religion—even when, as may sometimes be the case, the knowledge and point of view imparted in the lecture-room tend to the undermining of the dogmatic foundations which it is sought to lay in the theological lecture-room. It is inevitable in the present state of transition that the two subjects should be treated separately. The day, however, must come when the unity, or at least the interdependence, of the two will be generally recognized. For, on the one hand, the study of theology must embrace a study of *all* manifestations of religion; and, on the other, the study of religions cannot be divorced from the consideration of those ultimate issues raised by Christian theology in its long history.

The impact of the study upon Christian theology, however, is beginning to manifest itself with emphasis. The labours of the students have been gradually filtering down to the general religious mind of the West, and the day is almost here when the questions which arise will have to be answered. It is well to note that every new study passes through two main phases. First, what I may call the scientific, and, second, what I may call the philosophic. The first is concerned simply with the facts: the second is concerned with the bearing of these facts upon our previous statements. The second phase of the comparative study of religion is almost, if indeed not already, here. This is, without doubt, the more difficult phase; it presents the more central of problems. This is one of the tasks of future theology. I have not the temerity, nor, I trust, the immodesty, to suggest all that the application of the results of this study will involve for theology. I may, however, be permitted to indicate one or two results and problems.

The first result is, that the old distinction of religions into *true* and *false* has gone for ever. This distinction seems to have been widely accepted until

well on into and through the nineteenth century. Even David Hume, foremost of sceptics, indicated his acceptance of the distinction, or at least felt himself on solid ground in utilizing the distinction, in his famous *Enquiry*. No one, however, now writes or speaks of any religion as either wholly true or wholly false. There is some good and some truth in the worst, and some bad and some superstition in the best. It is not necessary for me to apply this consideration to the religion we regard as the highest and best, it being at least obvious that all who call themselves Christians distinguish according either to their denomination or school of thought between what they regard as the essential truth of Christianity and certain unessential, or mistaken, manifestations.

It would not be difficult, I think, to show that this sympathetic appreciation of the gropings of the diverse races after God is true to the New Testament mind and spirit. In accord with the Christology of the author of the Fourth Gospel we may regard the religions of mankind as having received whatever 'light' is in them from Him who is the 'light of the world.' St. Paul, in his address at Lystra, reminded the Gentiles that God had never left Himself without a witness among them. God, said the writer of *Hebrews*, spoke to those of old 'by divers portions and in divers manners.' It is not necessary to stress the point further.

Another result, if I may here speak for myself, is a more certain appreciation of the supremacy of the life and teaching of Jesus. The fear has haunted many minds that the comparative study of religions would remove Christ from the position of pre-eminence in which He has been placed by Christendom. Doubtless the question goes down to depths of the type of Incarnation theory we maintain. But, from the mere standpoint of History, it may, I think, be said that what we know of other founders of religions gives to us a surer conviction of the pre-eminence of the Founder of Christianity. It would not be difficult to compile a list of quotations from non-Christian writers in which they do such homage to Jesus as would have been impossible a century or so ago.

A third result, which has not yet arrived, but which is, I believe, certain of arrival, is a worthier Christian apologetic. I can here only briefly indicate a few points which seem important. The theology which laid such emphasis on total human depravity is giving way to a theology which gives adequate emphasis to the truth that all men are made in the image of God and after His likeness. The theology which regarded certain intellectual



beliefs as essential to 'salvation' is giving way to a theology which regards the only 'salvation' worthy of the name as the 'deliverance' of the whole man from wrong thoughts, emotions, and actions. The theology which regarded sections of humanity as left to the 'uncovenanted mercies of God' is giving way to one which has as little room for so immoral a concept as present Christian thought has for the manifestation of the same dogma in rigorous Calvinism. The theology which was built upon an inerrant book gives place to a theology which regards the Bible as the finest, but not the only, product we have of the 'evolution' of man's knowledge of God, or of God's revelation of Himself to man—which is the same thing from another point of view. And, finally, the theology of the future will build Christ's thought of God into the very centre of the whole structure.

Second, *the historical and literary criticism of the Bible*. Every one now knows something of the findings of this most important branch of research in its application to the O.T., and few to-day find these results detrimental to their faith. Such questions as, Who wrote the Pentateuch? How many 'Isaiahs' were there? When was *Daniel* written, etc.? are now generally felt to deal with issues which have no destructive bearing upon our religion.

I say this is now the general attitude. It has not come in a day. Some reading this article, perhaps, have lived, and preached, through the transition period, when the difficulties for the preacher were greater than they are to-day. Let us younger men not forget those who by their fidelity to truth and unconcern for ecclesiastical preferment won for us the liberties we enjoy. Above all, let us not fail to do homage to the pioneers of this study, many of whom suffered intensely from the 'odium theologicum' in their day. Among the martyrs whose sufferings have been the seed of the Church are those who were martyred in spirit by the very Church itself of past days.

With regard to the O.T. it is perhaps sufficient to say that this study has for the majority of people served only to stimulate interest and to deepen appreciation of that in it which has abiding value.

To-day, however, the important issues raised for theology are not in the application of the 'critical' method to the O.T. The N.T. is now the absorbing field. We are here on more difficult ground, but it is important to note that the application of the critical method of approach to the N.T.

can no longer be interdicted in the interests of a mechanical theory of its inspiration. This age feels itself as much at liberty to apply the canons of criticism to the N.T. as a former generation felt in applying them to the O.T.

What are the results of this application? It is not for me to attempt an exhaustive reply. It is beyond my capacity. Besides which, we are still *in mediis rebus*. A few words, however, may be permitted with regard to the Gospels. Here, without any manner of doubt, we are at the centre.

As regards the Fourth Gospel, it may be said that British scholars are on the whole more conservative in their estimate than continental scholars. Even so, there is fairly general agreement that this Gospel, whoever its author and whatever its date, has not the same historical value as the Synoptic Gospels. It will suffice here to give one recent judgment. Professor E. F. Scott writes: 'It may now be regarded as practically certain that the Fourth Gospel was written after the end of the first century, and that it presents the life of Jesus, not in a strictly historical fashion, but under the light of a given theology. It is not so much a record as an interpretation' (*The Ethical Teaching of Jesus*, p. 4).

As regards the Synoptic Gospels it is not for me here to enter upon a discussion of their 'sources,' merely commending to your critical interest the 'Proto-Luke hypothesis' suggested by Canon Streeter in his recent book, *The Four Gospels*.

The central problem for students of the Gospels is, without any manner of doubt, the Person of Jesus. The conclusions of historical investigation must have, it is obvious, a signal bearing upon the whole question of theological restatement.

No theology can be acceptable to our age which maintains positions rendered untenable by historical investigation. That will be generally agreed upon. The real question is as to whether there are any such positions.

This is matter for our corporate discussion. But I should like to make one or two suggestions. And, first, that the views of Drews, W. B. Smith, and J. M. Robertson are now generally discredited among competent and serious investigators. This may seem to be very slight gain, and to lead us not very far. At anyrate, it is something that the historicity of Jesus is accepted as a settled position among even the most 'advanced' historical investigators into the Gospels. Professor Maurice Goguel of Paris has recently written a book in which he sets forth the reasons why the Protestant Modernist rejects the Christ-myth theory of a few eccentric



critics.<sup>1</sup> My second suggestion is that behind Christianity and behind the Gospels there is a great and overwhelming personality of goodness, truth, and beauty. I know that these phrases may be used to hide difficulties. But I make this second assertion in order to set forth my own divergence from those who, while accepting the historicity of Jesus, seem to me to make Him a somewhat unimportant figure.

But, after all, the real problems remain. They centre round the 'miracles' of the Gospels. In regard to the 'virgin birth' the 'evidence' is of the slightest and few feel it necessary to maintain it. In regard to the Resurrection, discussion centres round its *mode*, the Modernist position being to cast doubts on the reanimation-of-the-physical-body mode. In other words, the suggestion is that the story of the empty tomb is unhistorical, likewise certain other 'materialistic details' which may be regarded as according with that story. Then there is the question of the 'miracles' reported as having been wrought by Jesus. In regard to these I would suggest that from the standpoint of theology it is unimportant as to which events happened and which did not happen precisely as reported. What matters is the 'explanation' accepted of the 'works.' Traditional apologetic has felt it necessary to maintain that these were to be understood only by Christ's utilization of omnipotence. A notion is there adumbrated which is morally shocking to most modern minds, which also it seems difficult, if not impossible, to harmonize with a Christian theory of

Incarnation. With a certain amount of diffidence I give my own opinion here. A future theology of Christ's person will have as little room for this 'utilization-of-omnipotence' theory as a present theology has for the 'utilization-of-omniscience' theory of former days.

Third, *the investigations and principles of Natural Science*. In my own view the most vital questions arise at this point.

Every one rejoices in the change that has been wrought in the last two generations—with the exception, I suppose, of the 'fundamentalists.' The days have gone when religious people thought that to accept the findings of Science was to deny or betray the truths of Religion. In our prayers of Thanksgiving let us not forget this. It is not, however, true to say that Theology and Science are now 'reconciled.' There are fundamental issues still before us which call for pretty hard thinking.

I state the main problem this way. Science believes in a universe of Law and Order which can be traced. Religion believes in a God who acts in His universe. The reconciliation of these two 'faiths' constitutes, as I understand it, the crucial issue. It is the problem of MIRACLE—not, of course, the problem of 'Miracles.' It is the problem of IMMANENCE and TRANSCENDENCE. The Transcendence of orthodox apologetic is unacceptable to Science. The pantheistic tendency of scientific principles is unacceptable to theology. The problem of the place which Transcendence, and what kind of Transcendence, has to have in a Christian doctrine of God is one of the biggest questions confronting modern theology.

<sup>1</sup> Eng. tr., *Jesus the Nazarene—Myth or History?*

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## Literature.

### THE SPIRIT OF WORSHIP.

FRIEDRICH HEILER has become known to readers in this country because of his leaving the Roman Church, and because of the wide influence he exerts at present in Germany. He has left the Church of his fathers, but has carried with him not a little of its best elements, and these are to be seen in the work just translated (excellently) by the Rev. W. Montgomery, M.A., B.D., in which he is introduced for the first time to the British public. *The Spirit of Worship, its Forms and Manifestations*

*in the Christian Churches, with an Additional Essay on Catholicity, Eastern, Roman, and Evangelical*, is the elaborate title of the book (Hodder & Stoughton; 6s. net). One can easily gather from this volume the reasons for Heiler's reputation. It is perfectly delightful to read. The charm of its style, the sheer interest of the facts in the narrative, the appealing spirit of the writer which breathes through all he says, make the book one of very unusual attractiveness. The contents may be briefly indicated. After pointing out the new interest in worship and the new longing for unity prevailing



all over the Christian world, Professor Heiler insists that all liturgies are drawn from the worship of the early Church, and that the one-sided character of each and all is due to the omission of one or other element to be found in that primitive worship. Then follows a careful and fascinating description of the different liturgies, Eastern, Roman, Lutheran, and Calvinistic. It is characteristic of Heiler that he dwells on the fact that each has its own truth and worth, and that the thing common to them all is the exaltation of the living Christ. The second part of the book is on Catholicity in its various forms, and here we have a vivid account of all the Christian bodies, Eastern, Roman, and Evangelical. Throughout this section the same delightful broad outlook is maintained. Heiler sees no Church without truth and beauty. He finds God everywhere and truth everywhere. And he strongly contends that in any union of Churches that may take place (and he is not keen about this at all) the special characteristics of each Church must be preserved. This book will create a strong desire for more of Heiler's work in English. It would not be too much to say that every reader of it is made at once a friend and admirer of the writer. He is in the best and truest sense of the word a Catholic whose Church is the Body of Christ.

#### THE HEBREW OLD TESTAMENT.

¶ A truly monumental edition of the Hebrew text of the Old Testament has just been published in four volumes at 40s. a set by the British and Foreign Bible Society, under the supervision of the Rev. Dr. Kilgour, the editorial superintendent of the Society. The volumes contain respectively the Pentateuch, the Earlier Prophets, the Later Prophets, and the Writings—the last volume, which comprises so much of the poetry of the Old Testament printed as poetry (in which each 'limb' of a verse has a line to itself) being much the bulkiest of all, running to no fewer than nine hundred and ten pages.

The text is substantially that of the first edition of Jacob ben Chayim's Massoretic Recension, printed by Bomberg in Venice in 1524-25, and the present work represents the result of the labours of the late Dr. Ginsburg during his long life. He collated Ben Chayim's edition with over seventy Biblical MSS. and nineteen editions printed prior to that edition between 1482 and 1525. Each of these MSS. and early editions (most of which belong to the unique collection in the British Museum) has been carefully collated for variations in ortho-

graphy, vowel points, accents, and sectional divisions, and very ample notes at the foot of the page, sometimes, indeed, occupying more than half the page, embody the principal results of this collation, and record in detail the source of each variation. Since Dr. Ginsburg's death in 1914, Professor A. S. Geden and the late Rev. H. E. Holmes, who died on October 30th, 1925, after concluding his labours, completed the work on Dr. Ginsburg's own lines. In addition, Professor E. Nestle, Professor I. I. Kahan, and Dr. W. Aldis Wright, who all predeceased Dr. Ginsburg, rendered valuable service in proof-reading, so that the text is as accurate as the most finical scholarship and the most conscientious care could make it.

The edition is one of the memorials—and none could be more impressive—of the Centenary of the British and Foreign Bible Society, and each volume may be procured separately. Full information is given in each of the volumes as to the dates (sometimes approximate) of each of the MSS. collated, the MSS. being indicated by numbers in Hebrew lettering. The Ancient Versions are referred to only when they agree with a reading of the MSS. or with a probable emendation. It will thus be seen that this work, stupendous as it is, is very far from presenting all the evidence that has to be considered and weighed before any final edition of the Old Testament text can be constructed, if indeed that will ever be possible: work such as Nestle has done on the text of Jeremiah in his posthumously published edition of that prophet will have to be done on every book of the Old Testament. Critical editions of all the Ancient Versions will have to be executed on the same scale and with the same thoroughness, before all the available evidence can be said to be approximately gathered in; but never before has the purely Hebrew evidence been so thoroughly collated.

Roughly the proportion of text to footnotes containing the textual evidence is similar to that of Kittel's edition of the Hebrew text: difficult books like Job and Ezekiel have a much larger proportion of notes than the Pentateuch, where the text is simpler in itself and has been better preserved. But even so the evidence presented is astonishingly ample; for example, in so simple and straightforward a poem as Ps 1 the textual notes occupy nearly a page. A word must be said about the extraordinary beauty of the printing which is a delight to the eye, the notes scarcely less than the text itself. These charming volumes are the product at once of exquisite scholarship and of an incredible industry and care, and they



deserve the grateful attention of all who love the Old Testament and are interested in recovering its original text.

### THE RELIGION OF ANCIENT GREECE.

In *The Religion of Ancient Greece* (Milford ; 7s. 6d. net), Mr. Thaddeus Zieliński has a fascinating subject, and he throws himself into it with an abandon of enthusiasm. The postulates he lays down at the start at once awaken expectation and give confidence. 'What would be our own faith, if with our own souls and their needs we were living in those times ?' he asks. And again, 'As a man bereft of artistic feeling cannot understand Greek art, so one who lacks religious feeling cannot understand Greek Religion.' That is the right spirit.

Moreover, the chapter headings are unusually appetizing, and the treatment is always full of interest. Hardly a page but grips and sets one thinking.

And yet a certain vague uneasiness will keep pushing in. It is seemly enough that this religion should be stated at its highest, but not quite honest so light-heartedly to ignore the very obvious shadows. When legitimate questions rise up in our mind, the author will have none of them. They were Greeks, he cries, and so of course knew all about it in a way you cannot do ; and what looks crude to you is really to a spiritual nature wonderfully beautiful. For a while one accepts this with meekness of spirit. But at length the mind revolts. As Aristotle said, 'Between the friends Plato and the Truth, one must choose the Truth.' The fact is, that to the author everything Greek is dear and lovely, and everything not Greek very shabby in comparison. Even Christ was a product of Hellenized Galilee, and not of that other sorry faith with which men foolishly associate Him ! The love of God was taught us not by Jews but Greeks. A Muhammadan, a Jew, most Christians, certainly, it seems, all Protestants, are dull souls living in a dim twilight compared with what Greece knew. If the author had a less parochial mind, if he had thought himself into the places of others besides Greeks, if he knew the Old Testament a tenth as well as he knows Greek Literature, he would have saved himself from certain wayward sayings and impossible judgments. But the fact is, he does not meet his own requirement. Without religious feeling, so his axiom ran ; and, much as it will surprise him to be told it, the higher reaches of religion and religious feeling seem unknown to him.

Still this is an interesting book, a charming picture of the beauty of the Greek mind. And when one travels through the ugliness of our industrial areas, which the Greeks would not have tolerated for one day ; and hears the squabbling of economic bickerings, whereas to them work was a glory, and a lovely thing ; or looks round our empty churches, and recalls their horror of being shut out from their ordinances, who does not cry, Would the Greek spirit could arise again !

### THE CAMBRIDGE PLATONISTS.

A very attractive book has been written on the famous men of the seventeenth century who revived the tradition of Plato and left behind them a great influence, *The Cambridge Platonists : A Study*, by Frederick J. Powicke, M.A., Ph.D. (Dent ; 7s. 6d. net). Some of them are merely names to many to-day, Cudworth, and Whichcote, and Henry More. Others are not even names, Culverwel, John Smith, and Peter Sterry. But they are worthy of attention, in themselves first of all, because they were men of a sweet reasonableness, of lofty personal character, and with a rare devotion to truth ; and, further, because they embodied a movement of thought and religion that had a far-reaching result in after times. 'We may say,' writes Dr. Powicke, 'that some of the most salient developments of the eighteenth century—Rationalism, Deism, Scripturalism, Moralism, Tolerance—went the way and took the form they did, because directed, more or less, by the principles or spirit of the Cambridge men.' The movement began in a Puritan and Calvinistic college, perhaps by reaction against its doctrine and practice, perhaps because Emmanuel was noted for intellect. It was essentially Christian in its dependence on the Bible and on Christ, as well as in its ethical emphasis. But it was opposed to the severer interpretation of Christian doctrine, such as predestination. It was characterized by tolerance and by indifference to secondary things like Church Government. To the Cambridge men the essentials of religion were few and simple, and the life it produced was the supreme concern. These things are very attractive, and with a commentator as sympathetic and competent as Dr. Powicke it is a joy to read about such men and absorb (let us hope) something of the fine spirit that breathes through these pages. The book contains not only a general description of the school, but a detailed account of each of the principal personalities. This is a fine 'study' of a pleasant subject.



### PSYCHOLOGY AND CHRISTIANITY.

There is as yet no pause in the current of literature dealing with the relations of modern (or 'new') psychology and religion. The most obvious criticism to be made of this literature generally is the too great facility with which the conclusions of the New Psychology are accepted. It is true that valuable contributions have been made to our knowledge of the human mind, and that facts which orthodox psychology has ignored have been brought to light by the newer science. But many of the assertions of this science are more than doubtful, and more particularly their interpretations of facts which have been more or less familiar are to be viewed with extreme caution. Still, nothing but good can come from the examination and re-examination of their contentions, and we are grateful especially for books which subject their primary assumptions to scrutiny. A book of this kind has been written by Dr. Cyril H. Valentine, and introduced with warm commendation by Principal Garvie: *Modern Psychology and the Validity of Christian Experience* (S.P.C.K.; 7s. 6d. net). It is a very thorough piece of work, and, though the reasoning is close-knit, the argument is not beyond the powers of ordinary intelligence. There are four divisions in the book. The first lays a philosophical foundation. The second and third deal in detail with Christian doctrine and Christian practice in the light of psychological theory, and the fourth is purely theological, providing a philosophical justification for the doctrine and practice examined. The main thesis of the book may be said to be this, that the key to reality is to be found in personality. The highest personality is therefore the truest guide to the nature of reality, since the knowledge of reality is always morally conditioned. And as the highest personality is that of Christ, He is the truest revelation of God and of truth. But modern psychology may well give us a better understanding of that knowledge of ultimate things which is disclosed in Christ. And so we go on to the discussion of the various Christian doctrines. These are examined in view of psychological theories of the unconscious, of complexes and repressions, of transference and of the supraliminal. The various expressions of Christian experience are then looked at in turn—worship, prayer, faith, forgiveness, and so on. The concluding chapters, on the authority of Christ, the personality of God, the Creation and the Incarnation, are in some ways the best part of the book. The pages on the doctrine of the

Trinity in particular are extraordinarily good, and it may be easily seen that the writer has thoroughly enjoyed himself in this section. It may also be said, generally, of his argument, that few more careful or able investigations of the subject have been made in recent times; and the book will repay careful and patient reading.

A lighter treatment of the same theme is offered in *The New Psychology and the Gospel*, by Mr. W. J. Wray, M.A., Lecturer on Psychology at the Associated Colleges, Selby Oak (R.T.S.; 6s. net). This book is written in a definitely religious interest, and each chapter has an appropriate (and sometimes singularly beautiful) prayer attached to it. The main idea of the book is that the gospel has far more to give man than psychology, and has a far truer judgment of his nature and possibilities. Christ recognized and used all the forces that the New Psychology discloses. The main defects of this new science are, the writer thinks, its low view of man, its large and entirely baseless promises, its false emphasis on instinct, and its blindness to the real power of religion. An added (and perhaps supreme) defect is that it fails to give their true place to the intellect and the will in human life. Each of the characteristic doctrines of the new psychology is taken in turn, and we are both warned of their defective value and pointed to Christ for a fulfilment of what is true in them. The treatment is popular and slight, but the author knows his subject, and for many minds who wish to know what it is all about this book will provide just the easy knowledge they seek. The deeply religious spirit of the writer must be gratefully acknowledged, and his skilful use of the new theory in the interest of a loyal Christian faith.

### FRANK, BISHOP OF ZANZIBAR.

When the Bishop of Hereford appointed Dr. Streeter to a vacant stall in the Cathedral a notice appeared on the door of the Cathedral Church in far-away Zanzibar. It was placed there by Dr. Weston, Bishop of Zanzibar, and was to the effect that 'he and this diocese were no longer in communion with John, Bishop of Hereford, and those who adhered to him.' This incident is recorded in the life of *Frank, Bishop of Zanzibar, 1871-1924*, which has just been published by the Society for Promoting Christian Knowledge (7s. 6d. net). The biographer is Dr. H. Maynard Smith, and he is thoroughly sympathetic with Dr. Weston's main positions, although sometimes critical of the precise manner in which he maintained them. The



Bishop of Zanzibar was a great fighter. There was not only his fight with Modernism, but the more famous one with the evangelical bishops of Uganda and Mombasa when he denounced them for the part they had taken at Kikuyu and charged them with propagating heresy and committing schism. There was nothing out of character here. One of his fellow-students at Trinity College—a Presbyterian—writes of a visit which he paid to his home during a vacation. 'I remember him lying on the hearthrug in my father's billiard room with a glass of hot rum in his hand (he usually drank beer) and closing a long argument on ecclesiastical matters by calling his host (a True Blue Presbyterian and son of the Manse) an "infantile Christian." This was characteristic of his attitude to Nonconformity in those days. He regarded it with just a little wonder as a kind of half-baked religion. This might have been very irritating, but it never was.'

But the one fact which emerges most clearly from this biography is Dr. Weston's many-sidedness. 'No label,' the biographer says, 'is large enough to summarize Frank.' Intellectually he was very brilliant; he was thoroughly progressive in his missionary methods, and was entirely without consciousness of race superiority. He set himself to be not an alien ruler, 'but a real father to his black children.' He was supremely efficient in whatever he undertook, and a born disciplinarian, and during the War he raised and led a Carrier Corps in German East Africa. Though he disciplined, he protected his men, and he was quick to adjust burdens and save the weak. A year after the Corps was disbanded General Smuts wrote to him: 'May I thank you for your great services at the head of your Carrier Corps in G.E.A. The Archbishop of Canterbury was much interested in my picture of you marching with an enormous crucifix at the head of your black column. I told him that, from my point of view, it was better service than Kikuyu controversies.'

This is an admirable biography, from every page of which there stands out the figure of Frank, Bishop of Zanzibar, militant it may be, yet a saint who had seen a vision of beauty and yearned for others to see it too.

#### THE PSYCHOLOGY OF THE METHODIST REVIVAL.

Twenty-five years ago William James in his 'Varieties of Religious Experience' brilliantly discoursed on the importance for psychology of

recognizing religious experience as a real human experience; and in a volume entitled *The Psychology of the Methodist Revival* (Milford; 10s. 6d. net), Mr. Sydney G. Dimond, M.A., worthily follows in his steps. He takes the religious experience of John Wesley and his early followers as his field and applies to this the modern prevailing psychological theories—Behaviourism, the various psycho-analytic views associated with Vienna and Zürich, and the theories of Macdougall and Shand.

The choice of subject-matter and the treatment reflect credit on the judiciousness and scholarship of the author, reveal that he has bestowed original research on the records of early Wesleyanism and that he is thoroughly abreast of modern psychological investigation. So impartial is his survey that one can say with equal truth that he seems on the one hand to evaluate recent psychological theories by bringing them to the test of this phase of experience, and on the other hand that he examines the validity of this religious experience itself in the light of current theories of psychology. By his choice of subject he is able to discuss religious experience *in situ*—showing how it is related to the historical milieu—and thus avoids a defect that marred to some extent James' method, which took no thought of the historical situation. The reader will find much light thrown on Wesley's century with its new problems and changing social outlook—a real help to the spiritual understanding of the great work of Wesley. The writer manifests a sympathetic attitude towards Wesley's religious experience, and his treatment is characterized by frankness and a disinterested ambition to arrive at truth. His picture leaves on the mind a sense of the permanent worth and lasting influence towards the enrichment of human life of John Wesley's personality.

The scientific modesty of psychological procedure debars the writer from raising the question save by hints—What produced this wonderful experience? Was it the need of his age, something in his environment? Shall we say with Southey, that the age was ripe for him and that if he had not risen then some one else would, or was Wesley correct in saying it was the Spirit of God? Is it unpsychological to face this issue, which, after all, is the problem which interests us in John Wesley? If this is not true he was suffering from a painful delusion. Books such as the present seem to indicate that psychology is being slowly brought face to face with this question—and if in its pursuit it at times appears to get into strange depths with the psychoanalysts—or to desert its higher functions by



endeavours to explain the human mind by circumstances or by the behaviour of the lower animals, we are hopeful that it will verify for itself in the end the truth of Augustine's saying that if we dig deep enough into the human we ultimately touch the divine.

The volume is worthy of the workmanship of the Oxford University Press and will be welcomed by all students both of psychology and religion.

*The Inner Discipline*, by Mr. Charles Baudouin and Mr. A. Lestchinsky, first published in 1924, has now been issued by Messrs. Allen & Unwin as one of their 'New Psychology Handbooks' (3s. 6d. net). There are chapters on Buddhism, Stoicism, Christianity, and various forms of mind-cure, the object of the book being to show that there is a common psycho-therapeutic thread running through them all.

Professor de Faye, of the Protestant Faculty of Theology in Paris, is engaged on a study of Origen. He was invited to deliver a course of lectures on Origen in the University of Upsala; those were published, and have been translated by Mr. Fred Rothwell—*Origen and his Work*, by Eugène de Faye (Allen & Unwin; 5s. net). The small but valuable volume will whet the desire of all scholars to see the fuller work. It deals with Origen's mode of thought and the influences which coloured and determined his views. It then sets out what he taught on such topics as God, Cosmology, Christology, Redemption, and the Last Things. There follows a concluding chapter of special excellence and value in which we learn the causes of the suspicion and even hatred with which the views of Origen came to be regarded in the Church, and how 'this great character, this great Christian and noble thinker,' was 'stamped as a heretic.' Origen was a pure Greek, and that age did not understand Greek thought, and so did not understand Origen. In truth, it is not easy to understand him. Dr. de Faye, however, may be trusted as a sympathetic exponent who at least helps us to come nearer it.

Two books published by Mr. H. R. Allenson deserve special attention. They are *Winning from Scratch: Thirty-three Story Talks to Young People*, by the Rev. J. Cocker (3s. 6d. net), and *Stories of Grit: Thrilling Tales of Boys who made Good*, by Mr. Archer Wallace (2s. 6d. net). Per-

haps Mr. Cocker has an advantage in being a New Zealander—he is a Methodist minister there. However that may be, these children's sermons of his are very fresh and full of imagination. They do not lend themselves easily to quotation, but here is how he drives home to the young people the results of drinking intoxicating liquor. 'After a person has drunk a few glasses of spirits or beer the heart says, "Something has made me feel tired, and I can scarcely keep on pumping." "Dear me," the brain replies, "some nasty fumes have muddled me. I can't think or reason clearly. Something has made me lose control of things. I'm sure I can't instruct the hands how to steer a motor car." "Well, really," exclaims the memory, "my film has become blurred, and I can't clearly remember things." "We sympathise with you," reply the ears, "for we have become dull of hearing, and we can't understand what people are saying." "We are in a fix," confided the eyes to the tongue. "We seem to see double. If we were taking part in a cricket match we should see two balls, and would not know which one to catch. As we look at the moon we can see two." "S'cuse my speech," replied the tongue, "but I can't put my words in for-um." "Oh, dear," exclaim the nerves, "something has inflamed and excited us, and we can't flash messages to the brain as usual." "Dear me," replied the liver, with a sigh, "I am so hot and thirsty; I would like a drink of soda water." Said the hands to the legs, "We are trembling, and we have lost the grip of things." "We can assure you," replied the legs, "that we are in a desperate state; we feel weak and shaky, and when we try to walk we can only zigzag. We really can't walk home. We shall have to lie down and rest." Down falls the wonderful body.'

There is an introduction to *Stories of Grit* by Mr. Taylor Statten, Secretary of the National Boys' Work Board in Canada. He says they should be read by all ambitious boys and also by all in whom the fires of ambition have not yet been kindled, for no boy can read them 'without believing more firmly in his ability to succeed.' We can endorse this, and would suggest that this account of George Matheson, the blind boy who became a poet; Josiah Wedgewood, the lame boy who became the world's greatest potter; John Kitto, the deaf boy who became a great Bible scholar; and all the other heroes whose stories follow, would make an excellent gift book for either boys or girls.

*The Hundred and Twenty-second Report of the British and Foreign Bible Society* has just been issued



(The Bible House, Queen Victoria Street, London). Surely it has the honour of being the cheapest book published. It contains three hundred and eight octavo pages, besides numerous appendixes, and the price is one shilling. It gives very fully the work of the Society during the year. There is much to rejoice over. Seven new versions have been made, four of these being for African peoples. In spite of set-backs in some countries—the Society is still prevented from resuming work in Russia—the sales of the Scriptures have been very encouraging, while in England there has been a substantial increase.

A popular account of the Society's work is published at the same time. The title is *The Everlasting Doors*.

The treatise of Sallustius on the Gods and the Universe is of great interest and importance. It was probably written by a friend of Julian the Apostate, shortly before the death of that ill-starred reviver of philosophical paganism. It reveals how far the Pagan theology had been modified, and how it attempted to obviate the common criticisms made by Christians. It is, we may say, the last word of Paganism at its best. The treatise disappeared almost from knowledge until comparatively quite recent times; and we have now for the first time an adequate edition of it—*Sallustius : Concerning the Gods and the Universe*, edited with Prolegomena and Translation by Mr. A. D. Nock (Cambridge University Press; 12s. 6d. net). The prolegomena are very valuable, and the editing of the Text, the translation, and the notes are on a very high level of scholarship.

Those who are ignorant—and they are many—of the Jewish background of the New Testament will find their wants simply and agreeably supplied by the Rev. Khodadad E. Keith, M.A., in a little volume entitled *The Social Life of a Jew in the Time of Christ* (Church Missions to Jews, 16 Lincoln's Inn Fields, London; 2s. net). In a brief but thoroughly interesting study, illustrated by three pictures and by many quotations from the Rabbis, the writer follows the career of a Jew from the cradle to the grave, dealing in successive chapters with birth, circumcision, name, ceremonies on reaching maturity, games and sports, schools and colleges, writing, marriage, death and burial. The discussion throws fresh light on many a New Testament text, and the Jewish life contemporary with our Lord becomes a very living thing indeed.

The Rev. T. H. Walker, minister of the Congregational Church in Uddingston, has written his autobiography. Probably he would not admit that it was an autobiography. He modestly calls it 'Pages from a Parson's Notebook,' with the title of *Echoes and Memories* (David J. Clark Ltd., 34-38 Cadogan Street, Glasgow; 5s. net). In his early days he was minister of a church in Dalkeith, and he gives an interesting account of Annie S. Swan and her family, who were members of his church. A later chapter is occupied by reminiscences of Rainy, Whyte, Parker, Spurgeon, and other prominent men of the churches with whom he came into contact.

*The Humanism of Jesus*, by the Rev. R. H. W. Shepherd, M.A. (James Clarke; 5s. net), is defined as 'a study in Christ's human sympathies.' It contains a number of chapters on such topics as Jesus and His Family Circle, Jesus and the Poor, the Children, the World of Nature, etc. They are finely done, with real insight and imagination. The writer is a missionary in South Africa, and besides giving evidence of surprisingly wide reading he draws some apposite illustrations from native life. It is altogether a winsome picture which he paints of Jesus in His sympathy with and participation in the common lot of man.

Next year will witness the centenary of the pretended discovery of the golden leaves of the Book of Mormon. In view of this Dr. J. H. Snowden, the editor of 'The Presbyterian Banner,' has published *The Truth about Mormonism* (Doran; \$2.50). The strange and dramatic story of the Mormons is here told with all fairness and charity. It is an amazing record of fraud and crime, of heroism and endurance, of gross superstition and immorality. Fortunately things have greatly improved in recent years. The law against polygamy is being fairly well observed, and the younger generation is showing a strong tendency to depart from the peculiar doctrines and practices of their creed. The menace of Mormonism is largely abated, evangelical religion is holding its own in Salt Lake City, and there is some hope that the Mormons 'might become in time a recognized form of Christianity and take their place in the circle of the Christian brotherhood.'

On that theme of never-ending controversy, *Revelation and Inspiration in the Bible*, the Rev. R. K. Lyle, M.A., has written with much persuasiveness (Eason & Son, Dublin; 1s. net). The key to



the problem which oppresses so many people lies, he argues, in regarding the Bible as exhibiting 'the progressive grasp of a continuous revelation.' But while that revelation culminates in the perfect Christ, by whose spirit, for Christians, the whole revelation must be tested, the very idea of progression implies imperfection in the earlier stages; and imperfection in revelation can be no more surprising than that our redemption should have been purchased by One who had lived as a carpenter and died on a cross. God's methods are to be determined by what happened, not by what we think ought to have happened. Mr. Lyle is conscious that his appeal is upon an elementary level, but for that very reason there are multitudes of perplexed people whom it is very well fitted to help.

Under the somewhat vague title, *The Appreciation of Literature*, Mr. E. E. Kellett, M.A., has written a comprehensive little volume of one hundred and fifty pages, priced far below its real value at half a crown (Epworth Press). It is not meant to prepare students for examinations, though it has its value even for them, but 'to assist those whose main occupation lies outside the field of literature, but who are wishful to share in the delight which literature, perhaps to a higher degree than any other form of art, is capable of affording.' He seeks to enlist them into the battalion of readers of good literature by telling them it is amazing what they can gain thereby in half an hour a day, in the way of education and the purest delight. 'I have known many keen business men who have thus studied, and I have never known a bankrupt among them, nor one who has regretted the study-hours as wasted.' Mr. Kellett tells readers how they may study the best in poetry, history, essays, novels, and the Bible as literature. How strange in these days of higher education to find how difficult it is to persuade even professing Christians to make a habit of reading the Bible as was common in more illiterate days. 'It can be read through in a year at five minutes a day,' but people who have been at church in the forenoon spend the afternoon with that terrible abomination the Sunday newspaper. 'I am not speaking,' says Mr. Kellett, 'of the moral and spiritual gains of such a reading [of the Scriptures of the Old Testament and the New Testament], but merely of the results of the kind of study which we give to Shakespeare or to Hardy.' Mr. Kellett does not, like Lord Avebury, give a list of the best hundred books, nevertheless his selection of the best for

those to whom he appeals is as admirable as the general tenor of his advice.

The story of the Jews during the last five centuries before Christ has been briefly but ably told by the Rev. Laurence E. Browne, B.D., in a little volume with the striking title *From Babylon to Bethlehem* (Heffer; 3s. 6d. net). Mr. Browne's previous volume on 'Early Judaism' revealed much independent study of the earlier part of this period, and his new volume presupposes the conclusions reached in the earlier one: e.g. Is 63<sup>8</sup>-64 is attributed to a Samaritan prophet, the work of Trito-Isaiah is to be found in Is 49<sup>14</sup>-50<sup>3</sup> and 58-63<sup>6</sup>, and Ezra—of the strength of whose faith Mr. Browne has no very high opinion—is later than Nehemiah. There are in the book many happy characterizations of men and periods; e.g. 'for Second Isaiah, politics were to be consecrated to God; for Third Isaiah, God's favour was to be used for the furtherance of Israel's political aims.' Good use is made of the Elephantine papyri in the sketch of the period 'round about 400 B.C.' The volume, which deals among other things with the triumph of the Law, the invasion of Greek thought, and the Pharisees and Sadducees, forms an admirable introduction to the too little known period between the historical books of the Old Testament and the New.

At the presentation of its proposals for the New Lectionary in 1917, the Convocation of Canterbury recommended that the Reader of the Lessons should introduce them with a brief word of explanation. In response to this recommendation, a number of such explanations appeared in 'The Guardian' in 1923 and 1924, and these, along with others, have been published in a volume entitled *The Message of the Lessons: Short Introductions to the Lessons for Sundays and Holy Days in the Revised Lectionary*, by the Rev. J. Anthony Wood, M.A. (Heffer; 4s. 6d. net). Each 'explanation' consists of about a dozen lines, and they are admirably clear and sufficient for the purpose. They will be very useful to ministers of all the Churches. And, indeed, the suggested custom of prefacing the lessons in divine service by a brief introduction is so excellent that a book like this should have a wide usefulness were it only in suggesting the idea.

We welcome a volume of sermons with the felicitous title *Days of the Son of Man* (Hodder & Stoughton; 7s. 6d. net), by the Rev. W. Mackintosh Mackay, D.D. We welcome it not only for its intrinsic qualities—there is a rare evangelical

flavour in these sermons and the thought is expressed in a delightfully direct way, accompanied by many forcible illustrations—but because it is a volume of sermons for special occasions. For there are many volumes of sermons published, but few of them are for special occasions. Here we find sermons for most of the great days of the Church calendar. We have chosen one of the sermons for 'The Christian Year' this month.

*The Children's Life of Jesus, in the Bible's Own Words*, by Mr. Arthur Mee (Hodder & Stoughton; 2s. 6d. net), is a beautiful book, a choice treasure for children. After the manner of Professor Moffatt's similar book for adults, each section is prefaced by a page of introduction done in simple language. The sections of the narratives are headed appropriately and the text is printed in clear dark type. In addition there are many beautiful pictures, reproductions of famous paintings. The best recommendation of the book is that a copy of it has been used and prized by a child of eleven years of age and is constantly in her hands.

We cannot help being interested in a man who comes to a city like Glasgow,—his own native city, by the way,—finds a down-town church almost empty, and within a comparatively short time, and without the use of any sensational methods, fills it. This has been done by the Rev. William Erskine Blackburn, M.A., of Renfield Street United Free Church, Glasgow. It is good that Mr. Gardner of Largs has persuaded him to publish a volume of his sermons. The title is *Invincible Love* (Hodder & Stoughton; 7s. 6d. net). Here is one of Mr. Blackburn's illustrations. 'In a South of England holiday resort a visitor with his four-year-old boy was walking toward the beach. Outside a house on a side-street the child suddenly stood still and exclaimed, "Daddy, see! A wooden man making a windmill go ever so fast!" But the father replied, "Nay, sonny, it is not the man who is making the windmill go. It is the windmill that is making the man go." "No, no, the man is bending up and down, and his hands are going ever so fast," said the child eagerly. And the father explained that the hands of the man were attached to the windmill, through which the power of the wind was transmitted to otherwise lifeless limbs. Jesus had done great things for His followers during three years of earthly fellowship. They could not measure their loss when cruel hands

nailed Him to the Cross. Their very life seemed to ooze away. Their faith almost died. But into their listlessness He came. And the listless men were energized. They were indeed re-created. Soon it became necessary for critics to find an explanation of the mysterious power that manifested itself in them. They found it in this, "They had been with Jesus."'

We cannot have too many forms of worship, at least for churches where prayer is 'free,' and where consequently the whole riches of liturgical worship can be used. A welcome will therefore be offered to *Common Prayer in Nine Services* edited by the Rev. J. M. Connell (Longmans; 2s. 6d. net). These services are intended to meet the requirements of 'Liberal Christian Worship,' which, we suppose, means Unitarian worship. But they contain not only many of the fine liturgical passages of Scripture, but also many of the great and traditional prayers from the historical liturgies. We miss the general confession of the Book of Common Prayer, which certainly ought to be included. But for the book as a whole we have nothing but cordial appreciation.

*Snowden's Sunday School Lessons* are so well known that it will only be necessary to chronicle the appearance of the volume for 1927 to ensure a welcome for it. The International Sunday School Lessons are the basis of the exposition, and these are explained clearly and helpfully so that both teacher and preacher will benefit (Macmillan).

*The King's Cross*, by the Rev. Angus Dun (Longmans; 3s. net), consists of a series of meditations on the Seven Words from the Cross, printed as they were delivered at Lenten services. They are at once thoughtful and devotional, with a welcome note of healthy-mindedness. 'It may seem strange to speak of Lent as a time for restoring our good nature and our love of life.' But 'the road to a good nature leads through the repentance of Ash Wednesday. And the road to an abiding love of life leads through the sorrow of Good Friday.'

A short account of *Mussolini: His Work and the New Syndical Law*, has been written by Cavaliere Raffaele Muriello, a Lieutenant-Colonel in the Italian Army. It is published in this country by Messrs. MacNiven & Wallace, Edinburgh. It is of particular interest to us because it contains a foreword by Professor Stalker. 'As for the subject itself,' he says, 'I do not pretend to have opinions



of special value, though for two seasons I have been in Italy, where Mussolini is a daily and hourly topic of conversation; but none acquainted with the position of Capital and Labour in the world in general, and especially in our own country, at the present time, can fail to be interested in a man who even seems to have solved the social problem for a great country like Italy, without strikes and without nationalisation.' We would suggest that this apologia of Fascism be read and that the statistics which Colonel Muriello gives be attentively studied. They are certainly impressive.

Under the title *A Travelling Scholar*, the Rev. T. Crouter Gordon, D.F.C., B.D., has re-published a series of essays relating chiefly to exploration work in Palestine (Methuen; 6s. net), the last and, in our opinion, the best of which, entitled 'Theology and Archæology,' appeared in THE EXPOSITORY TIMES for June last. Having been awarded the Kerr Travelling Scholarship and having been nominated by Glasgow University to a Scholarship in the British School of Archæology in Jerusalem, he was an eye-witness of the exploration work which he describes in these impressionist sketches.

The Preacher said 'of making many books there is no end,' and his words in our time seem specially applicable to books on preaching. Another volume on the subject has appeared, this time from the pen of the Rev. Samuel McComb, D.D., its title being *Preaching in Theory and Practice* (Milford; 7s. 6d. net). It is packed full of excellent advice on the preparation and delivery of sermons, with abundant illustrations drawn from the works of distinguished preachers and speakers. The discussion moves on a high level, and, if preaching is to be discussed as a fine art, nothing perhaps could be better. Yet one feels that the highest reaches are untouched and that there is something mechanical, not to say artificial, in the treatment. At the close of the book three sermons are minutely analysed, a method of study which seems to find favour in America.

To 'The World's Manuals' Series Mr. H. A. R. Gibb, M.A., has contributed the volume on *Arabic Literature* (Milford; 2s. 6d. net). Within the short compass of one hundred and twenty-eight pages no more than a brief introduction to this enormous field was possible, and the best tribute we can pay to the skill with which Mr. Gibb has presented his summaries of Arabic writers and

their books is to confess that he has whetted our appetite for more. After a brief discussion of the Arabic language, he deals successively with the Heroic Age (500-622), the Age of Expansion (622-750), the Golden Age (750-1055), the Silver Age (1055-1258), and the Age of the Mamlûks (1258-1800), while the Epilogue is reserved for a brief discussion of the neo-Arabic literature of the last century. The book fills a real gap, for, with the exception of the Koran and the Arabian Nights, Arabic literature, despite its famous names such as Abū Nuwās, aṭ-Ṭabarī, al-Ghazālī, and the encyclopædic range of its interests, is a *terra incognita* to most people. The narrative is illumined by a few snatches (in translation) of Arabic prose, and some fine renderings of Arabic poetry by Palmer and Professor Nicholson.

In the end of 1921 Bishop Gore's 'Belief in God' appeared. This was followed in 1922 by 'Belief in Christ,' and in 1924 the trilogy was completed with 'The Holy Spirit and the Church.' The three volumes have now been published in one with the title *The Reconstruction of Belief*. As the separate volumes received long notices it will not be necessary to review the present one at length. But its amazing cheapness must be pointed out. It is attractively bound in green with gilt lettering; the type is clear; there are over one thousand pages, and the price is only 7s. 6d. net. How can Mr. John Murray do it?

An excellent small Bibliography has been prepared by the Committee of the Society for Old Testament Study. It is primarily intended for the use of teachers in Secondary Schools and Bible Students. The Bibliography arranges the books under the following divisions: Translations and Texts; Literature and Criticism; Geography and Archæology; History of Israel; Religion of Israel; Commentaries; The Study of the Languages. All these deal with the Old Testament and occupy more than half the space, but lists of books on the New Testament are also given. Under each of the headings the books suitable for teachers and students appear first, and then afterwards those for class use. Useful notes on the contents of the books are also given—most of these contributed by Professor Peake. The Committee was anxious to publish the Bibliography cheaply, and so they have been obliged to restrict the size somewhat, but the lists are extremely well chosen and the information thoroughly reliable. The title is *A Scripture Bibliography*, and the price only 6d. (Nisbet.)

Some time ago we reviewed a short and popular account of the 1925 Stockholm Conference. The Oxford University Press has now issued the full official report of this Conference, a report which has been edited in a most thorough way by the Dean of Canterbury. *The Stockholm Conference, 1925*, is the title, and the price is 12s. 6d. net, which is moderate considering the vast amount of valuable matter contained. The Conference was attended by 'over 500 representatives of the greater number of Christian Communions coming from thirty-seven different nations.' The original invitation was to all Christian Communions, but the Roman Catholic Church held itself aloof. In this volume, then, there will be found an authoritative record of the mind of leading men in all the Protestant Churches on the application of Christian principles to social and industrial life. It should be regarded as an indispensable addition to the industrial and sociological library.

In *Paul Kanamori's Life-Story*, written by himself (Pickering & Inglis; 2s. 6d. net), we have a remarkable autobiography of a native of Japan who became not only a Christian convert but a Christian missionary. He has been called 'the Moody of Japan,' for he stirred American audiences with what he calls his 'one sermon' as Moody stirred the people of this country. The story, which fills a small volume of a hundred pages, was written for American readers and is published here as it was written.

It is a little more than forty years since the Universities and the Churches in this country were stirred by the good tidings of the going forth into the mission field in China of 'The Cambridge Seven'—seven graduates of Cambridge University at the head of whom was Mr. C. T. Studd, one of the most notable English cricketers of his day. This was among the fruits of Mr. Moody's memorable evangelistic tours in this country. No such missionary meeting had occurred before as that held in the old Exeter Hall in London to take leave of these young men on the night before they embarked for China in February, 1885. One of the seven, and the only one in Holy Orders, was the Rev. W. W. Cassels, then a young curate in a South London parish, who afterwards became the first bishop in Western China, in the populous province of Szechwan. He is described by the Archbishop of Canterbury as 'one of the very foremost missionaries of our time.' The story of his career has been admirably written by Mr. Marshall Broom-

hall, M.A., the experienced secretary of the China Inland Mission—*W. W. Cassels, First Bishop in Western China* (R.T.S.; 6s. net). It is a narrative that will take its place among the fascinating biographies of great missionary pioneers. Though he had done nothing notable at Cambridge, yet Mr. Cassels' subsequent career was the most remarkable among his contemporaries. He was a man without fear, steadfast and tenacious, and to crown all, with a profound belief in the power of prayer. 'We must advance upon our knees,' was one of his sayings. He had to leave his post during the Boxer Rebellion, but returned at the earliest moment; and he held on during the recent anti-British menace, serious though this has proved, until an outbreak of fever carried off both his wife and himself within a few days. Mr. Broomhall has done a real service to the cause of missions in China in publishing such a story of self-sacrifice and devotion at this time of crisis.

*The Spiritual Unfolding of Bishop H. C. G. Moule*, by the Rev. John Baird (Oliphants; 3s. 6d. net), is not in any sense a biography, nor even a record of Bishop Moule's religious experiences. It is mainly an exposition of the Keswick teaching on sanctification, of which Bishop Moule was, of course, one of the most learned and distinguished exponents. The treatment is very sane and scriptural, and the thread of biography, slight though it is, gives an added interest to the book. It should find a warm welcome in evangelical circles, and especially among those to whom the name of Keswick is fragrant.

The Dean of Winchester has revised his scholarly and well-documented life of Becket. First published in 1910 by Messrs. Pitman & Sons, it is now issued by the Cambridge University Press with the title *Thomas Becket, Archbishop of Canterbury* (8s. 6d. net). With regard to the name we pass on Dr. W. H. Hutton's plea—'that all who read this book would set themselves to stamp out the use, for the family name of the archbishop, of the barbarism "à Becket": the "à" has no contemporary, or early, authority whatever, and is as ugly as it is useless.' Becket's conflicts with Henry II. and Henry III., his exile and subsequent reconciliation and return, his action in excommunicating a number of his opponents, so quickly followed by his martyrdom in Canterbury Cathedral in the Christmas week of 1170, are facts so well known that they hardly require statement. The standard of Dr. Hutton's biography is also too well established to



need proof. It would have been a great pity if it had remained inaccessible longer—it has been out of print for many years. Dr. Hutton has gone to the original sources, has examined the chief scenes of Becket's life and carefully weighed all the facts, and he leaves the reader with a good understanding of the reason why the Archbishop became in after years so popular a hero.

It is said that since the War the popularity of lectures is undiminished and that there is an increasing demand for talks on travel, especially those illustrated with good lantern slides. The fact is our delight in pictures is never lost, and 'eye gate' is as much the favourite entrance to the mind in adult life as in childhood. This being so, a new production, of which the Sheldon Press are the British publishers, entitled *Palestine and Transjordan*, by Ludwig Preiss and Paul Rohrbach (30s. net), should receive a welcome. It is a handsome quarto volume containing 235 plates, the majority full-page size. Twenty-one of these are in colour. The form of the book is really that of a travel lecture, in which the chief emphasis is placed upon the illustrations. There is a brief introduction of some five pages, after which come seven pages of descriptive matter in which the plates are referred to in numerical order. The remaining 200 pages consist of photographs, the technical quality of which leaves nothing to be desired.

*Guidance and Rule*, by the Rev. J. B. Lancelot, M.A. (Skeffington; 2s. 6d. net), contains twelve popular lectures on the Sermon on the Mount. In the preface the writer says modestly, 'I cannot pretend that there is much here that is original, but I trust that readers may be found who are glad to have the subject treated in short compass and in simple fashion.' Such readers will find here a rich repast of stimulating thought and sane Christian teaching.

A sensible, yet semi-mystical, little book with its own message is *Love and Marriage: In Earth and Heaven*, by Rev. T. H. Passmore, M.A. (S.P.C.K.; 3s. 6d. net). As the sub-title hints, there is more in the book than meets the eye at once. Love is the theme, love in God and in man. But love is most real to us in marriage, and the writer's thoughts start from this and return to it, and take flight from it to higher values and higher themes. Still, however far he soars, he comes back to questions like 'the moral fallacy of

divorce' and the question of birth control. There is much that is beautiful in these dozen or so chapters, much that is edifying, and not a little that is spiritual and uplifting.

A very useful little book, *Everyday Prayers*, has been prepared by a sub-committee of the Schools Department of the Student Christian Movement (2s. 6d. net). It is intended primarily for use in schools, clubs, and young people's societies. The prayers are very brief, sometimes a single sentence, and they are arranged under various headings. Evidently the intention is to provide the teacher, officer, or leader with a simple directory which may furnish suggestions for the morning and evening prayers in school and camp. The work is done with judgment and taste, and doubtless many will welcome the help thus given.

The story of the Jews since the Old Testament canon was closed is hardly less diversified and interesting than their story as recorded in the Old Testament itself, and it is a great convenience to have it told within the compass of two hundred and twenty-six pages by one who knows it thoroughly. This has been done by Professor Ismar Elbogen, Ph.D., in his *History of the Jews after the Fall of the Jewish State* (Union of American Hebrew Congregations, Cincinnati), the original German text of which has here been translated and expanded. The story is divided into four periods: (i) The Jews in Ancient Times (70–600 A.D.), (ii) in the Middle Ages (600–1500), (iii) after the Discovery of America (1500–1750), and (iv) in Modern Times (since 1750). In each period the principal phases of their experience are dealt with—the legislation which affected them, their economic status, their social position, their intellectual activity, their secular culture, their religious movements, their persecutions, and the book closes with a brief discussion of the Reform Movement, Anti-Semitism, and Zionism.

It is a sad story, which, in many of its phases, reflects little credit on the representatives of official Christianity, and one can only admire the heroic patience with which unjust sufferings were borne and the inextinguishable hope whose light brightened the darkness. The Jews were hated, as one of them pointedly remarked, 'not because they deserved it, but because they were successful.' It will be news to those who despise the Jews for their skill in driving a bargain to learn that the Jews were patronized as money-lenders 'because

the Christian money-lenders demanded much higher rates' (p. 145). Christians need further to be reminded that if in the Talmud there is much that is fantastic, there is also the ripe fruit of wide experience and profound wisdom. Even 'Kabbalah

was a tower of strength during the centuries of oppression and sorrow,' though Elbogen admits that it was 'fatal to clear thinking.' We have here in clear, bold outlines 'the marvelous story of Jewish experience' simply and interestingly told.

## Present-Day Faiths.

### Congregationalism.

BY PROFESSOR NATHANIEL MICKLEM, M.A., SELLY OAK COLLEGES, BIRMINGHAM.

THE various branches of the divided Church are distinguished not only by peculiarities of doctrine, but also by differences in their way of conducting business, in their ecclesiastical machinery, and in the *ethos*, difficult to define, which characterizes their denominational life and worship.

The distinctive doctrine of the Congregational Churches can be readily and briefly defined, but Congregationalism as an historical phenomenon shows, as is natural, only a partial manifestation of its central principle, and is marked by more or less derivatory characteristics which distinguish it from other denominations.

#### I.

The fundamental and distinctive Congregational doctrine is the independence or spiritual autonomy of the individual Church. The sheet-anchor of the Reformation is Luther's doctrine of the Liberty of the Christian man. Luther proclaimed open access to God through Christ without necessary mediation of Church, priesthood, or intercession of the saints. Every believer, in Luther's thought, possesses Christ for himself, has a personal and intimate relationship to Christ, and receives direct from Christ all necessary succour and guidance for life and death. This doctrine is accepted by all Protestant Churches in so far as they stand in the Protestant succession. But owing to some curious limitation of Protestant thought this doctrine of liberty has rarely been extended from the Christian individual to the Christian group. If the Christian individual is free to go direct to Christ for guidance and in the last resort is responsible to his Master alone, it would seem to follow inevitably that the Christian group, met for common action or worship

in Christ's name and in His presence, has likewise direct access to Christ and is responsible in the last resort to Him alone. This does not involve that the Christian individual or group is absolved from loyalty and obligation to the Church as a whole, but that neither the Church as a whole nor any official or section of it may override the conscience of the group or interfere authoritatively between the group and its sense of Divine guidance. The Congregational principle is not inconsistent, therefore, with connexional or denominational life or with the unity of the whole Church, but it repudiates all authority of one group of Christians over another except the authority of love, of persuasion, of the Spirit. 'Where the Spirit of the Lord is, there is liberty'; and the legal or quasi-political control of one group of Christians by another, the restraint or delaying of one group by the checks of an elaborate ecclesiastical machinery are at variance with the liberty of the Spirit and the ultimate responsibility of each Christian group to Christ alone. The spiritual autonomy of the local group of Christians is a life-giving and necessary principle.

It is not here maintained that Congregationalists have always or ever been wholly loyal to their principle, nor that they have rightly and truly interpreted it, nor that this principle solves the problems of Church organization in this or any age. There are other principles and varied expediencies to be considered, but the general principle must stand that the conscience of any Christian group is to be respected as the conscience of the individual, and that neither the individual Christian nor the group of believers can be sundered from the one Church of God if they are loyal to the will of Christ as they are able to apprehend it. The unity of the Christian



Church must not be inconsistent with the spiritual liberty of its constituent parts. The authority of the Church must be spiritual and moral, not legal and coercive.

It is freely to be admitted that the Congregational principle presupposes that the local group or Church consists of those who are true Christians, men and women filled with the Spirit and sincerely seeking the will and guidance of God, and that no Christian group does in fact attain to more than an approximation to this requirement. A consideration of the truly crucial question whether the Church should be united and organized upon anything less than an ideal basis is beyond the scope of this article.

## II.

The Congregational Churches have from time to time put forth professions of faith, and every Church is under obligation to proclaim in intelligible terms that which it believes. But the Congregational Churches have generally declined to be committed to credal statements. This does not involve that any doctrine whatsoever may be legitimately proclaimed from Congregational pulpits, for it is presupposed that the Church consists of those who believe in God through Christ, who have received the Holy Spirit and who look to Christ alone for salvation; but to any particular doctrinal or theological statement the Congregational Churches are not committed. This is beyond doubt an asset of the greatest value for the facing of the problems of the modern world. Congregational Churches consist of Christian men—that is the assumption—but these Christian men have no sacred formula, no theological system which they must seek to defend; they have the completest intellectual liberty for the defining, expounding, defending, rationalizing of the Christian experience of God in Christ. They have an unchanging gospel to proclaim but no transitory formula which they must defend.

It should, then, be clear that the Congregational Churches, where they are loyal to their real meaning, are not undogmatic; for it is not possible to make any purely religious statement that does not rest upon dogma or presuppose theology. Congregationalists are not free to deny the gospel, but they are free to express the gospel in any terms that seem appropriate and adequate in any generation.

## III.

Beyond question clericalism or officialdom has been a bane in Christendom. Protestants have

frequently pointed to the Roman Church as priest-ridden, but in fact clerical prestige, clerical conservatism, clerical control have been conspicuous in Protestantism also. If clericalism is almost of necessity the enemy of freedom and of progress, the repudiation of a trained and professional ministry seems not less to lead to disaster. Theology is not religion; none the less, solid learning and systematic thought are a necessary function of any Church that would appeal to the judgment and understanding of men. The danger of a clerical class is that the denomination so easily becomes a vested interest; it is the task of an official to keep the machine in smooth working order, and his livelihood depends upon the machine; but machinery is often the antithesis of life; the free and independent search for truth is made difficult when unorthodox conclusions might prejudice the successful functioning of the Church and jeopardize the livelihood of their professor. It is probably true that Congregationalism has been more successful than other denominations in producing at once a competently trained ministry and a Church life free from the dead hand of tradition and the retarding effect of ecclesiastical machinery. It is in this matter that Congregationalism has a marked advantage over against Continental Protestantism in particular.

## IV.

The distinctive element in Congregational organization is the Church meeting. It is the assembly of the adult members of the Church for the discussion and decision of the problems of Church life. The Church meeting under the guidance of the Spirit appoints the officers of the Church, including the minister, decides all questions of order, discipline, extension, and organization, except such as have been delegated by the Church to particular officers or committees, and is ultimately responsible for the teaching given by the minister; for the minister preaches not only to the Church, but on behalf of the Church and in the Church's name. At the Church meeting the minister normally presides, yet the government of the Church is entirely democratic. It is based upon the assumption that all Church members have received the same Spirit, the same anointing from above (in spite of diversities of gifts), and that all alike have 'the mind of Christ.' Hence the term 'democratic' as applied to a Church meeting is not to be understood in its modern political sense. A Congregational Church is not, or should not be, governed by majority votes, and every minute of

the Church meeting should ideally begin with the words, 'It seemed good unto the Holy Ghost and to us.'

The Church meeting is one of the peculiar glories of Congregationalism viewed theoretically and sometimes viewed historically; it is a glory to which the eyes of many Congregational Churches are, in fact, not always open. Congregationalism in its *a priori* aspect is essentially an ideal system: Congregationalism is empirically a far from ideal denomination. One is tempted to add the words *ça va sans dire*, but that the religion of the New Testament gives little warrant for such a comment.

#### V.

Each branch of the Christian Church tends to produce a distinctive type of character or of saint. Every truly Christian man belongs to the whole Church and not to his own denomination alone, and, more particularly in these days when there is much passing to and fro between denominations, there is no clear-cut Congregational type; but the Congregational principle as expressed in the institution of the Church meeting has produced and is producing men of a certain mould whose influence in history has been great. Those accustomed to gather as God's free men in the Church meeting, to discuss and decide upon spiritual issues without interference or domination of prelate or outside authority, are not likely to brook tyranny and despotism in the State. It was such men as these who as the Pilgrim Fathers ventured across the seas to found a new world based on political and religious freedom, and who as the Independents were the backbone of the great rebellion against the impositions, duplicities, and tyranny of the Stuart dynasty. Congregationalists have no monopoly of social service, but the Puritan and Reformed (as opposed to the Lutheran or Arminian) tradition of which they are heirs has led them to stand for political freedom, for social righteousness and an active participation in politics on the progressive side.

Such in the main has been the distinctive Congregational witness. It is easy but somewhat unprofitable and discouraging to show that at no time has Congregationalism grasped the full implications of its principle, or been loyal to such vision as it had. Reliance upon the civil power, adhesion to the letter of Scripture, insistence upon a particular orthodoxy, acquiescence in an ethic recognized to be sub-Christian, have been or are observable in Congregationalism, but these things

are inconsistencies; they are due to the blindness of men, not to the defects of a principle.

At the present day most Congregationalists are such either because their fathers were Congregationalists or because they derive help from some local Congregational minister. The ordinary Congregationalist is not bound to his denomination by any bond such as would make it difficult or impossible for him to join a Wesleyan, a Quaker, or an Anglican Church. Conversely it is not clear that a Wesleyan, a Quaker, or an Anglican who became convinced of the truth of the fundamental Congregational position would feel himself thereby obliged to sever his connexion with his own denomination by joining a Congregational Church. Only in a very general way, or, perhaps rather, only through a minority of its members, is the Congregational denomination the custodian of the Congregational principle. The Congregational *principle* of the Liberty of the Christian group, as of the Christian man, is assured of life, whatever happens to Congregationalism, because it is logically and necessarily involved in the creative Christian experience itself. The Congregational *denomination* is assured of no such immortality and triumph; its future, like and with that of all other Protestant denominations, is a matter upon which no wise man would care to speak with assurance. Like other denominations Congregationalism draws to itself adherents on adventitious grounds that have nothing whatever to do with its distinctive principle; and, whereas the principle is of universal application to all Christian groups, Congregationalism as a denomination offers little variety of worship or organization and appeals to-day to a limited section of the population.

What, then, is the contribution of Congregationalism to the future or to the whole Church Catholic? It is, or it may be, threefold:

(a) The Congregational Union, which constitutes the Congregational denomination, is a free association of Independent Churches for mutual help and support and for common service at home and abroad. The denomination as such has central offices and officials, a large income and many corporate institutions and activities. In so far as it is loyal to its own principle, it will succeed in demonstrating to the whole Church, that unity and effective corporate life on a very large scale are compatible with the assured and unquestioned liberty of the individual group; in other words, that legal sanction and compulsive force are not necessary for the unity of Christendom. But Congregationalism inevitably breaks down when and in so far as the



constituent Churches are not in fact composed of men and women who have received the illumination of the Spirit.

(b) The greatest contribution of Congregationalism will lie and has lain in actual, living, local Christian Churches which without any outside authority and in reliance upon the guidance of Christ alone have organized their Church life, served their neighbourhood, and built up a Christian community having, under human limitations, all the marks of a true Church, unity, catholicity, and holiness. There is no gainsaying a real Congregational Church; such there has been and such there is still.

(c) The Congregational principle of spiritual autonomy within the sphere of the Gospel is a true principle, though the denomination should collapse (which God forbid) through the infidelity of the individual Churches. There are already signs (notably Dr. John Oman's book 'The Church and the Divine Order') that the Congregational principle is no monopoly of those called Congregationalists. The unity of the Church of the future must be not inconsistent with the liberty of the Christian man, and the liberty of the Christian group, and the spiritual authority of the whole Church as based upon that one creative experience of God in Christ which constitutes men Christians.

## In the Study.

### *Virginibus Puerisque.*

Footsteps.<sup>1</sup>

'My footsteps.'—Ps 17<sup>5</sup>.

DID you ever hear of Sir John Franklin? Some eighty years ago he set out with two ships to try to fight his way through the long terrible north-west passage up in the Arctic, and they got lost somewhere in those white wastes. For years no news of them came through, till people got anxious, and expedition after expedition went to look for them. For a long time they learned nothing at all, and then at last slowly, bit by bit, the truth came out. An old Eskimo woman was met one day somewhere up there. She couldn't speak English, but she understood they were seeking for some lost men, and she acted a little play to them—how, oh, a long time ago, a few men had trailed past, dreadfully tired and lean, footsore and limping, yet staggering along. And then she pointed the way they had gone. So they set off in that direction. And another day, still searching here and seeking there, they came upon footsteps, fresh footsteps in the snow, and thought, 'people who might know something of the missing men have passed this way quite lately,' and they pushed on. And by and by they came upon a camp—a white man's camp—and ran to it. And then they stopped short, staring hard, with something gripping at their hearts. For there, sitting in a circle, were some of Sir John Franklin's men, their clothes laid out to dry, and everything looking

as if they had just arrived. And yet they had been dead for years! And with them was a record, telling how the ships had got caught in the ice, how after some two years the food was failing, and Sir John Franklin had died; and so those that were left had broken up into small parties, and set off, hoping to find some way home. But they could go no farther; they were starved and tired out: it was over. A sad little tale! But what struck me most was those footsteps, quite fresh footsteps in the snow. And yet they were made years before. I should have thought that they would have been covered over by fresh falls, or that the sunshine of the short summer yonder would have melted them. But, no. Days, weeks, months, years after the men were dead their footsteps were still plain and clear for any one to see.

Well, you and I had better think of that. For we, too, are always making footsteps. And years and years after this some of them will still be there. 'Nonsense,' you say; 'I go down into town, and next day who can know about it? My feet left no mark on the hard pavements; or, if they did, well then the prints are already smudged and blotted out by all the others who have passed since then.' I know. Yet we are making other footprints, and they last. You know quite well we do leave footsteps. Mother comes home, and 'Tommie has been in,' she says at once. Yet you aren't there, and the house is still and quiet, no racket, never a sound or sign of you! How does she know? Why, by your footsteps left quite plain—lumps of mud off your shoes upon the

<sup>1</sup> By the Reverend A. J. Gossip, M.A., Aberdeen.

carpets, a litter of things on the floor, the cushions crushed into a heap. You're not there, but, like Friday on his island, you have left footsteps on the sand. People have only to go up to your room to know what kind of boy or girl you are. If there's a heap of clothes on every chair, and a huddle of things pitched anyhow on the floor and a mass of odds and ends upon the dressing-table, 'Humph!' they will say, 'a pigsty of a room like this shows what kind of a creature lives in it.' Your footsteps are left staring in the snow, though you have been away for hours.

Sometimes they last for years. If you bigger ones are cross to Mother, just you watch, and you'll see how the younger ones will start that too. They'll follow in your footsteps; yes, even after you are grown up and are far away. Or if you're slack at sticking into lessons, they'll be apt to drift along just like you too. You know how on the moors every one follows where the path has been beaten by others, and goes twisting through the heather.

Or if you can't be bothered turning out at games, don't care what happens to the School, are too lazy to do your part for it, well you are doing what you can to set up a tradition, and other fellows down the years will likely follow and be lazy and mean-spirited and selfish too; till at last, some big-hearted chap comes along, thinks of the School, and works for it, and starts a new tradition, and every one begins to follow in his footsteps, and to play the game like him. Oh, we leave footsteps all the time, and they may last so very long. And where are yours taking those who come after you? Do yours lead down, or up; on and on to a camp of death, or home?

#### Learning to Fly.<sup>1</sup>

'Oh that I had wings like a dove!'—Ps 55<sup>8</sup>.

Many a boy wishes that he could fly like a bird. And I heard of a girl not very long ago who was standing in a field when an airman landed in his aeroplane, and took her up for a flight, and she enjoyed it very much. And not only boys and girls, but great kings have longed to do what the birds do. For instance, there was a king in Egypt who used to lie all day on his couch watching the birds and wondering how he could fly too. But I would like to tell you, boys and girls, just exactly what you would need to do if you wanted to fly an aeroplane well.

<sup>1</sup> By the Reverend T. Crouther Gordon, B.D., Pitlochry.

I remember the first time that I was taken up in an aeroplane. There were two of us in it—the instructor and myself. It was a very interesting aeroplane, and I was busy watching the propeller going round and the wings and the rudder and the tail, and trying to count the wires and the struts, when suddenly, above the noise of the engine, the man in front shouted, 'Strap yourself in!' And that was a very wise thing to say, for in the air the machine is very unsteady, and if you loop the loop without being strapped in, you might fall out and then nothing could save you. A chum who was a pilot along with me met me one day after he had been up in his machine, and I noticed he was very pale. He told me, 'I was just going to loop the loop when I saw that I was not strapped in.' So you see it is best to strap yourself in. But of course, boys and girls, it is just the same in life. Life is very unsteady. Sometimes we are turned upside down. Father dies and the home has to be broken up. Your little chum leaves the district and you feel lonely. Or perhaps, later on when you are working you lose your job. And the best thing for you is to strap yourself to the Church. It has stood the test for two thousand years, and you will always be safe in working for what is good inside the Church.

There was another thing I noticed just when we were going into the air. The pilot watched which way the wind was blowing, and moving to the other end of the aerodrome he turned the head of the machine into the wind, and so flew into the air. And he told me, what I want to tell you, that in flying you must always 'take off' into the wind. Now that seems a foolish thing, because the wind just keeps you back. You cannot fly so quickly if you are flying right into the teeth of the wind. And yet if you do not do that the wind will turn your machine over on its side and you will get into a 'sideslip,' your machine will crash, and you will be killed. So, you see, you must always face the wind. Now it is exactly the same with yourself. You have some things that keep you back. You have not the chance that the fellow next door has. You are away from school every winter with a cold, and so you are behind the other boys. Your father cannot give you as much pocket money as the boy next door. You are not going to get a fine education like the doctor's little boy. Well, then, do not turn your back but face your difficulties. Work all the harder, be all the more careful with your pennies, study in your spare time. Remember that no man has done so much for India as Lord Curzon, and he had to have a



special steel waistcoat to protect his body because his health was so bad. And you can do as great things if, like the pilot, you will face the things that keep you back.

But the third thing I noticed when we were flying in the air was that the pilot had many instruments in front of him. One told him what height he was. Another told him how quickly the propeller was running. Another told him where the North was. But there was one instrument his eye never left, for it told him how he was flying. It is called the 'sideslip indicator,' and acts like a spirit-level, but among ourselves we just called it the 'bubble.' And the great point to remember, if you want to fly well, is always to keep your eye on the 'bubble.' If you do not do that you lose control of the machine and it will crash to the ground. In a mist you cannot tell where you are, and your 'bubble' alone saves you. You must always keep your eye on the 'bubble.'

And it is no different, boys and girls, if you want to do well in life. But you ask me, 'What bubble have I got to keep my eye on?' And sure enough, God has been good enough to give you just the very thing. One boy calls it his soul; another his conscience. But it never fails to tell us whether we are flying right or wrong.

Do you want to be a good pilot? Then do these three things: Strap yourself in. 'Take off' into the wind. Watch the 'bubble.' And if you want to be a good man or a good woman the best plan is to do just the same.

### The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

**Was Christ the Product of His Time?**

'As a root out of a dry ground.'—Is 53<sup>2</sup>.

Was Christ simply the product of His time? Can we account for His spirit and character by the world into which He was born? Can we trace His teaching to any of the religions then existing in Judaism, Greece, Rome, or the East? Was the teaching of Jesus in line with the central spirit and aim of these religions?

1. It was natural that the Jews, having alone received a pure worship, should think themselves the chosen of Heaven; it would perhaps be beyond mere human nature not to regard other nations with contempt. When their Holy Books were translated into Greek, it was regarded in Jerusalem 'as a bitter day, like the day when the golden calf was made.' The later Rabbis laid on those who

gave their sons Greek learning the same curse as on possessors of swine. The evidence might be multiplied almost endlessly; but one example from the life of Jesus shows the lengths to which this hostility towards the Gentiles carried His fellow-countrymen. When in the synagogue at Nazareth He ventured to say that prophets of Israel were sent to a heathen man and a heathen widow, His neighbours, shocked at His impiety, attempted to fling Him headlong from the brow of the hill.

Had Jesus been merely the child of His time and country He must have shared this central spirit of His race. If so, how comes it that His teaching has passed from land to land with its universal appeal of the Fatherhood of God and the Brotherhood of Man, inspiring its followers with the ambition of winning the world for Christ? When the Greeks wished to see Him, He saw in their desire the call to that lifting up on the Cross which should draw all men unto Him. Because Jesus is not the child of His time, He is the child of all times.

But let us pursue this into further detail.

(1) One would think that Christ's attitude to the *Pharisees*, and theirs to Him, would at once disprove the idea that He drew His teaching from any of their Rabbis. The Gospels are full of denunciations of their righteousness. By their oral traditions they made void the commandments of God, making the Sabbath a burden, rendering it possible for a son in the name of duty to God to allow his parents to starve, discussing trivialities such as whether it is the temple or the gold of the temple which makes an oath binding. To Him, who came not to destroy the Law but to fulfil it, such teaching 'made void' the commandments of God given through Moses. Nevertheless, while they spun the weighty matters of the Law—justice, mercy, faith—into an endless web of casuistries, He went straight to the central spirit of all law, the spirit of love. He denounced the externality of their righteousness.

(2) Turn now to the priestly and aristocratic class in Israel—the *Sadducees*. They accepted the Law, but rejected the Pharisaic comments and traditions. In Moses they found nothing about a future life, so they denied the Pharisees' doctrine of a Kingdom of God beyond the grave, a world of spirits and angels, where men receive rewards after the resurrection. To the Sadducees the Kingdom of God was on earth, in Palestine; the reward, material prosperity, long life and abundant posterity in which alone a man finds his resurrection. We can judge for ourselves whether

Christ is indebted to them for His doctrine of the future world with its rewards and punishments, and His teaching about the resurrection.

(3) We come now to the *Essenes*. They were a brotherhood of Jewish monks with a reverence for the Law so great that to speak against it was accounted worthy of death. They did not go up to the sacrifices in the Temple, because their own meals were their sacrifices. They kept the Sabbath with more than Pharisaic strictness. They considered the body as impure and evil. Wine and meat were shunned; bread and water were their food and drink; marriage was forbidden among the majority of them; money was not used; property was held in common. Separation from the world, abandonment even of Israel, was the central idea of this sect. Morally it was by far the purest section of Palestine, but it refused to mix with even its own countrymen.

Now, some say that Christ was a member of this community, and that from its teaching He drew His doctrines of love to God and love to man. Let us, then, compare His way of showing love to man with that of the *Essenes*. His first public act was to leave the wilderness, go to a marriage feast, and make wine for the guests. Again, Christ refused to allow the Sabbath to become a burden by its strictness. He discountenanced the merely ceremonial ablutions of the Pharisees. While He doubtless recognized the need for reasonable hygienic laws, He condemned over-carefulness in the matter of what it was lawful to eat and drink by declaring that a man is defiled only by the evil thoughts coming out of his own heart. He mixed freely with every class of society, even the outcasts, accepting invitations to dine with Pharisees and publicans alike. Above all, the *Essenes* retired to the desert, abandoning a world which they despaired to save. Jesus set His face steadfastly to go to Jerusalem to lay down His life for the salvation of all mankind.

No, Jesus Christ is not the product of His age and land, any more than He would be the product of ours if He were born here and now. The contempt of the Jew for others was so natural that we can only account for its absence in Christ by seeking for the reason in some source higher than our foolish human nature. The Pharisee made the Law a thing of letter and rule; Jesus made it a thing of life and spirit. The Sadducee denied the immortality of the human soul and made the earth all; Jesus gave to the soul hopes which demanded eternity and were themselves the earnest of its immortality. The *Essene* counted the touch

of the world pollution; Jesus walked straight into that world, mixed with its very outcasts, laid down His life to redeem it. He stands out from His surroundings as separate and original.

2. No one has suggested that Jesus drew any part of His religion from ancient *Rome*. So we turn now to *Greece*—to intellect refined to the point of beauty. The Greek worshipped the human mind, and his wisdom penetrated even Judaism, so that some think it has, in some measure, influenced the religion of Jesus. Now, let us take the opinion of one who has earned the right to judge. To the Apostle Paul the central thing in Christianity was 'Jesus Christ and him crucified.' In that broken, dying form on the Cross he saw the very image of God. But to the Greek, he says, this Cross which is the wisdom of God is foolishness. For the Greeks sought after wisdom, the wisdom of their own philosophies, and what could a crucified man be but foolishness? How could His marred form be the image of their bright and beautiful deities incapable of suffering? Socrates declares that there would be 'great impropriety' in the gods having either joy or sorrow; and Aristotle in his conception of them shuts them up in mere contemplation of themselves. Now this, perhaps the loftiest Greek wisdom concerning the Divine nature, declares that it is the very blessedness of God that He is incapable of entering into human life in love or action. Obviously this would make the very idea of an Incarnation an absurdity. When Jesus says, 'He that hath seen me hath seen the Father,' He contradicts absolutely the whole Greek conception of God. 'God,' He says in effect, 'is not thus so absorbed in love and contemplation of Himself that He is incapable of loving His creatures; He is not so lifted like a marble statue that He cannot suffer in order to redeem, for it is written, "I have made and I will bear."'

3. We turn now to the East. *Buddha*, 'the Enlightened One,' lived nearly six centuries before Christ; and many hold that Christianity has borrowed from Buddhism its leading doctrines. There are certainly some strange resemblances. But the central spirit of Buddhism is pessimism and despair. The fundamental conviction is that existence in every form is sorrow. Salvation is to escape absolutely out of existence by killing out that desire of life which betrays us to continue living by the delusive hope that life will bring happiness. By salvation, *Buddha* meant the final extinction of life; Jesus meant 'life, and life more abundant': *Buddha* meant sinking into absolute



unselfconsciousness ; Jesus meant rising into a more and more vivid consciousness of self in God. He came in order to prove that joy is at the heart of the universe, and to give life more abundant.<sup>1</sup>

## SECOND SUNDAY AFTER EPIPHANY.

### Christ's Call to Rest.

'Come ye yourselves apart into a desert place, and rest a while.'—Mk 6<sup>31</sup>.

These words bring before us Jesus Christ as '*a Man of rest.*' Of Christ as a worker we have often heard. Jesus was indeed a toiler above all men. His life was a short one. Three-and-thirty years covered its brief span. Yet He put more into it than a Methuselah. As soon as boyhood was past, He went to toil at the carpenter's bench, and, when He left that, it was to crowd into three short years the work of a life that was to regenerate the world. How long did Jesus work ? The early morning found Him praying on the mountain-top—the noontide found Him tramping from city to city, and the evening found Him still at His healing work.

And yet, though Jesus was emphatically a Man of work, He was also a Man of rest. There were times when in the very midst of His activities He would suddenly leave it all, pass into the solitudes, and not return until His wonted calm of mind was restored. Such a time was this in the Saviour's life. He was now at the very height of His activities. The multitudes were thronging Him, so that He had time 'not so much as to eat.' It must have been a real joy thus to see His work going forward from triumph to triumph, yet it was just then that He stopped it all. A short message is brought Him—John the Baptist is dead, slain by the cruelty of a vindictive woman. Jesus recognizes in it a call to the solitudes, a call to rest, and meditation, and prayer. 'Come ye yourselves apart,' He says to the disciples, 'into a desert place, and rest a while.'

Now this call which Jesus addressed to His disciples is one He addresses to us. We live, too, in an age of toil and care. The noise of its machinery is clanging in our ears. Those of us who are in it are swept off our feet by a congestion of engagements and occupations so incessant that we have sometimes little time to eat ; while, if we are not in it, if, owing to some great industrial dispute, the wheels are no longer moving, the silence does not mean for us rest. Rather the reverse. It speaks of anxious care to employer and employed

alike. It follows them into their hours of unemployment with a burden more heavy even than that of work. It is an age of work, or, what is worse, of want of work.

Now, what is the danger of this fever and fret of our modern life ? The danger is that in the midst of our work we are apt to forget the worker, that our inner life becomes flat and stale and unprofitable, that we develop into mere machines.

Is there not a similar danger, too, in our religious life ? Is not the lack of rest, the lack of depth, the great want in our religious life to-day ? There never was an age of such Christian activity as ours. The activities of a former day were entirely concentrated on worship ; now we have societies of all kinds, for young and old, meetings all the week through, conferences and associations of every kind. It is, no doubt, a vast improvement on the old type of Church life in many respects ; and yet is there not a danger in it too—the danger of becoming factory looms, grinding out our yard of Christian work but with no hidden life, no deep experience behind it ? The ordinary services of the Church it finds dull and lifeless. It lives on excitement. It has no restfulness, no meditation in its life. It has never gone with Jesus into the 'desert place to rest a while.'

1. Let us look at one or two of these resting-places, and let us begin with what is suggested by our text, the *rest which is produced by any outward change in our surroundings.*

'Come ye apart into a *desert* place.' It was away from the ordinary haunts of men that Jesus called His disciples, out of the current of life into some quiet place. Such a habit, we know, was familiar to Jesus. The night with its starry solitudes, the mountains with their calm peace, even the stormy waters of the lake of Galilee—these were the resting-places of Him who had nowhere else to 'rest his head.' This, then, is one of the resting-places of the tired spirit, a change in the outward environment of our life to the solitudes. Such a change, indeed, has now almost become a necessity of our existence. Summer by summer our cities empty themselves far and wide ; some to seashore and island, others to quiet countryside or mountain glen. It is a great rest, a welcome break in the monotony of life.

But, while thus our bodies are refreshed, let us not forget that our spirits need refreshment too. 'Come ye apart and rest a while' is what Christ says to our souls as well. See in the rest of Nature a call to a deeper rest than Nature alone can bestow. Surely even to the most prosaic there is a ministry

<sup>1</sup> J. S. Carroll, *The Motherhood of God*, 53.

in Nature, something that appeals to our deepest longings. That wild and restless sea, does it not speak to our restless spirits of that troubled sea within, which can never be at peace till Christ says to it, 'Be still!'? And these great mountains, always peaceful, have they not a message to our souls of that 'peace which passeth all understanding'? Yes, surely God speaks to us in this resting-place, if only we have ears to hear, of that 'rest which remaineth for the people of God.'

2. Once again, *worship*, either the worship of the sanctuary, or the worship of 'the secret place' of individual prayer, is another of life's resting-places.

It is not always possible to change our outward surroundings, but there is one resting-place which is always open to the troubled soul, the resting-place of prayer. Some one has said that 'prayer is the well-spring of character.' As the river draws its streams of refreshing water from the solitude of the hills—far off from the city through which it flows—so every strong character draws its supplies from the solitudes too, the solitudes of prayer and thought. A great man once said, 'I am too busy to be in a hurry.' He meant that if he were in a hurry he would lose that quiet self-possession which is essential in doing work effectively. Worker as He was, Jesus was never in a hurry. He had always twelve hours for His day of life. And the secret of it was prayer. He did His great work as Nature does hers, quietly, without bustle or strain.

3. There is one more resting-place which comes to our thoughts, *the resting-place of Communion with God at the Holy Table*.

This is the resting-place of companionship. There are some people who dwell in the House of Quiet. No matter how jaded our spirits may be when we go to see them their presence exerts a healing influence on our whole being. To have a talk with them is to bring our souls into an atmosphere of peace. Men of all kinds and classes came to Jesus—who possessed this gift as no other—and they found rest to their souls. Here was One who knew all their weariness and their pain, One whose very look and voice and healing touch chased away all their troubles as the morning sunlight chases away the shadows of the night. It is to such a fellowship that our Lord calls us. Weary, vexed, and troubled as some of us may be, tired as we all are at times with the burden of life, this is what He says to us as we draw near to the Lord's Table: 'Come ye apart and rest a while.' It may be that some of us are like Christ also in this, that we are sitting under the shadow of a recent be-

reavement. It was the death of His beloved Forerunner that drove Him at this time into the solitudes. But whatever be our need or condition, let us hear Christ's call: 'Come ye apart into a desert place and rest a while.' Blessed the man who hears the call of Jesus to such a resting-place. The desert is no longer desert when He is there. 'The wilderness and the solitary place shall be glad for him, and the desert shall rejoice, and blossom as the rose.'<sup>1</sup>

### THIRD SUNDAY AFTER EPIPHANY.

#### The Call of Christ.

'He, trembling and astonished, said, Lord, what wilt thou have me to do?'—Ac 9<sup>6</sup>.

The conversion of Paul is one of the most remarkable things in history. Explain it as we will, it can never be explained away. Critics have dealt with the outward signs, the light and the voice and the other accompaniments, and some have tried to belittle them. These are not the important things. The thing which *is* important is the life which resulted from the experience, and that is the thing which will not dissolve in the acid of criticism. The miracle is not Paul's conversion—it is Paul's career.

One of the outstanding things in the conversion itself is the completeness of Paul's surrender to Jesus. Doubtless the ferment of Christianity had been working secretly in his unconscious mind. Down in the depth of his nature the conflict had been going on for long. The light (of unresisting love) on Stephen's dying face had struck deep into his soul and stirred a nest of uncomfortable suggestions. But, however it was, there was nothing half-hearted in his surrender to Christ. It was a case of perfect abandonment. He fell on his face, trembling and astonished, and said, 'Lord, what wilt thou have me to do?' These words, on the surface, suggest a man whose life has been brought to wreck and ruin around him, and who is at his wits' end—the condition, as the Psalmist tells us, in which a man is ready to make a beginning with God, and God is able to take charge of his life. But there was more in the cry than sheer despair, for Paul was not in the habit of using words rashly. There were two things in it to which we ought to give our minds.

1. There was the *instinct for action*, and the acknowledgment that religion demands activity. 'What wilt thou have me to do?' Like every-

<sup>1</sup> W. Mackintosh Mackay, *Days of the Son of Man*, 235.



thing else, Christianity must find expression in action, for genuine life produces activity. Every living thought blazes a path for itself in words or deeds. Every deep emotion must find a channel. There is very little Christianity about a man if it is not making him do something. There is very little fire in the locomotive if it is not transforming its energy into motion. When God sought to reveal His highest thought, He put it into a *life*. Real religion is not a theology to be argued about, it is a life to be lived. The trouble with many people is that they use worship as a lightning conductor for religious emotion to pass harmlessly away, instead of finding some contact with life's tasks or duties in which that emotion can become vital and dynamic.

2. Further, religious activity is the *activity of the whole life directed by Jesus*. The whole man must be in it—the praying man, the loving man, and the working man. When Paul said, 'Lord, what wilt thou have me to do?' he put his whole life at the disposal of Jesus. He gave into the hands of Christ the steering-wheel and the engine control and stood by to obey orders. He made Christ Master of the ship. He hailed Christ Lord of his whole personality. His thinking was to be guided by Christ, for in Christ he recognized the truth. His ambition was to be directed by Christ, for in Christ he had found life's glorious objective. He would take up whatever work Christ bade him do. He was ready to scrap all the old life, work and friendships, career and habits, in order that Christ might reconstruct his life from its foundations. Everything was flung into the melting-pot to be run into the moulds and reshaped by Christ. Other men since his day have done the same thing, and made a completely fresh beginning. Francis of Assisi left behind him the whole furniture of a rich man's life and went out to found a new order of Christian service. Brother Lawrence, after being a footman and a soldier, put his life at the disposal of Christ and found his sphere of labour in the kitchen of a Carmelite Monastery. However impossible such revolutionary changes of calling may seem to us in our own situation, they light up the meaning of Christianity, which is a life set at the disposal of Christ. 'Lord, what wilt thou have me to do?'

This brings before us the whole question of the call of Christ and our daily calling. The truth faces us at once from this cry of Paul, that a man's daily calling must be part of the expression of his Christian life. There, as elsewhere, Christ must direct and control. To shut the office door or the

factory gate upon Christ is to deny the mastership of Jesus in the most essential part of our life. For a Christian man, the phrase that 'business is business' in the meaning some give to it, is a denial of Christ's right to rule. 'I mean to live,' said a man once, 'and to have no gaps of death in the middle of my life.'

We cannot close our eyes to the fact that this opens up a good many difficulties. For one thing, if our work is to be Christian, we must be sure we are doing the thing Christ wants us to do. We must be sure we have a task which can express a Christian personality. Can a Christian man possibly find a legitimate calling in providing degrading entertainments, or unworthy literature, or make a profit out of trades which are poisonous to the moral and physical well-being of those who are engaged in them? The problem for a man in such a situation is one which he will have to face for himself by the light of his own conscience. It may be his duty to go out of a calling or business which offers a perpetual rebuke to conscience, if he is unable to change the conditions.

The point is that the truth of Christ in our souls must find outlet in our calling. Every part of life must give expression to the mind which has been touched by the redeeming power of Jesus. If we are His, our work must show it. It may be the right thing for us is not to leave our post but to stay there and work steadily for changing the conditions, bringing a new conscience into a degrading business to sweep it clean of all that is unworthy of truth and love. The business of a Christian society is to create a conscience about bad conditions and unworthy occupations. But the path for each individual is the path that opens up in answer to that surrender to Christ—to that cry, 'Lord, what wilt thou have me to do?'

The world is in sore need of men and women in definite Christian service at home and abroad, but the world is dying for men and women who will find in their work a sacred call and see in it a means of expressing their loyalty to Christ. What we need to-day, as some one says, is 'the spiritual mind in the man of the world.' Our choice of a profession must not be governed by the money we can earn or the profit we can win. The money pull in industry is the root of half our troubles. When the quality of work is confused with the quantity of wages, and our service is determined by our rewards, the devil gets into the business and our life goes off the rails.

But what of those who have no choice, or have made their choice before they became alive to Christ,

and now find all other doors are shut? It may be we are in a situation where, in the light of some new experience, we should like to change our calling. Many have already drifted into their niche by compulsions not of their own making. What are we to say to them? The word for them is surely this—that the compulsions of life must be accepted as the call of God. If we are in a place from which there is no escaping, that place is for us the place of our calling.

Are there no changes we can make in the quality of our work, if not in the form of it? Would it not make a difference to the whole standard of life's comfort and the prosperity of our fellows if we took Christ into the workshop with us and made our toil a fellowship with Him? Would it not change the dingiest workshop into something like a temple if we knelt in spirit at the bench at the day's beginning, like a priest at his altar, and sought to consecrate our gifts and our tools to Christ?

Our work, whatever it be, is only a channel. The task of a Christian man is the revelation of Jesus. That is our business. Paul had to leave his early calling and scour the face of Europe with his gospel to do it. He revealed Christ with his mind, his tongue, his method, his friendship. He revealed Him in the helping hand he held out to others, in the courage and patience of his great soul liberated by faith amid a tangle of difficulties in victorious service. There is no part of our life in which the light of Christian character may not break through some chink or cranny. So far as we are Christian we are translating Christ to the world in everything we do, as Christ revealed something of Himself in every situation. And a man can translate Christ to his fellows in the language of a finished piece of work, in its limited degree, as clearly as he can in a book or a poem or a sermon.<sup>1</sup>

#### FOURTH SUNDAY AFTER EPIPHANY.

##### The Group.

'Where two or three are gathered together in my name, there am I in the midst of them.'—Mt 18<sup>20</sup>.

It is clear that if the disciple is meant to go alone, he is also meant to go in company. There is a lonesome which the soul has to learn; but he is called at the same time to belong to a company. He is incomplete if either the solitary communion or the fellowship is wanting. The Christian disciple cannot afford either to be never alone, or to be always alone. To settle the right proportions is

<sup>1</sup> J. Reid, *The Victory of God*, 184.

one of the tasks upon which the beauty and perfection of the Christian life depends. The balance is hard to attain, but it is worth attaining.

We shall not think of the 'two or three' as living all their life together. Each will have his own life in God; each will have large reserves and secret dealings with his Lord; but they will move none the less in company to the City.

There will be the conversion of groups already existing into pilgrim bands. Sometimes it is the family that is remade. The old bonds are there still, only now they are raised to a new sacredness. Andrew and Simon are still brothers; so are James and John, and perhaps others in the circle of the Apostles. It is significant that among the very few names recorded in the New Testament there are so many brothers or members of the same family enrolled in the family of God. The sons of Simon of Cyrene; Rufus and his mother; Aquila and Priscilla, husband and wife; and others might be named.

But there were other, and entirely fresh, associations formed in that Apostolic Age. Some who had never known each other in the old life were drawn together in the love of Christ. They had each of them a past unshared. They were like men who have come across the sea to a new settlement, beginning life again and knowing each other only under their new sky. The Master had said that they who lost father or mother, sister or brother, should find abundant more in this world. This they proved to be true. Groups were formed everywhere after the manner of the family. St. Paul, speaking of Rufus, adds, 'and his mother and mine.' He had been adopted into that family; everywhere in his travels he had homes and peaceful family circles, where he was welcomed. His life was not all storm and tumult; there were many ports of call.

In a sermon on this text Dr. Fort Newton says: 'In the front yard of our home there stood a great old tree, under which some who are fallen asleep were wont to sit on Sabbath afternoons and talk of the things of the soul. Nearly always they had their Bibles open on their laps, and sometimes they would argue a point of doctrine. More often, however, their talk was of the inner life and its revealings and the things they had learned in the school of Christ. . . . How beautiful, yet how far away it all seems—almost as remote as my mother and her friends under the old tree five thousand miles away. Why do we not have such talk in our day? Why are we so reticent, so uncommunicative, so shy in respect of the inner



life of faith? Is it because we have nothing to talk about, because we have no "dealings" in these matters, as Silas Marner would say? Or is it due to an unsettlement of faith which makes us less certain, and therefore less talkative, than our fathers were? <sup>1</sup>

What we need to-day is the recovery of the idea and uses of the group.

1. For the sake of *discoveries in the truth* the group is needed. There are certain phases of the truth which can be best understood by two or three; indeed, they are partly hidden from the solitary believer. It may even be said that every truth or experience has its phase which is understood and enjoyed in fellowship. It is not that the Faith changes under the pressure of the group, but it becomes more confident of itself. Doubts lose some of their terror; the soul enlarges its boundaries; it reaches heights which it had not reached alone. Where two or three meet together, what happens? Is it that there is a pooling of resources, so that each receives the faith and hope and love of the others? That in itself would be a wonderful gain; but what if they receive all this and something added! For lo! He is in the midst of them. And since the Christian gospel carries within it from the very beginning the demand for new social relationships, it must be by twos or threes this is known experimentally. 'Love of the brethren' is not a mere synonym for love; it is one of the distinctive gifts of the Christian Church to the world.

The Christian gospel comes to the world with a doctrine of the Divine life, with its own social bonds which are from eternity; but this doctrine of the Holy Blessed and Glorious Trinity involves those who believe it with all their hearts in an experiment: they must show forth their understanding in this mystery, not only in their confessions, but in the bonds that bind them together. They must live the Trinity.

2. Apart from discoveries in the truth, there is *much that pilgrims can do for each other*. Even when they cannot bear each other's burdens, and there are burdens which no soul can bear for another, they can encourage each other. There is a singular comfort from the memory that others, one with us in Christ, are saying: 'We know you are passing through deep waters; we cannot go with you, but our love is with you, and our faith; we know that you will not fail.'

Nor must we forget the power of the two or three to correct the individual soul. The very eagerness

of the pilgrim may lead him into perils; he may be guarded by the wisdom and garnered experience of his fellows. Here once more the perpetual dilemma of the Christian life is reached—the soul must live alone, and at the same time must be cheered and corrected by its fellows. The mystic must be an associate of others; the lonely soul must join with others, even while it remains alone. 'There is no heresy so lamentable as that which conceited individualism preaches; no truth so sublime as that received by the true mystic from God.' How, then, is the true mystic to be saved from the errors of the fanatic? One of the safest of all means lies in the willingness of the true seer to share with others.

The group comes between the life in solitude and the life in the great assembly, but it is neither a substitute for the one life nor the other; it comes between and has its own place. We remember the 'twos and threes' in every age who have been drawn together and moved with quickened and firmer step to the City. There were the *Joculatores Dei* who sang their way through Italy; 'The Friends of God' in Germany; the family of Nicholas Ferrar at Little Gidding; the Holy Club in Oxford; the Early Tractarians. In none of these groups was there any failure to seek for God in the individual life, nor was there any coldness to the Church of Christ; but how beautiful and gracious was that intimate life which they shared. All that was pledged to them in their dream of the Church was lent to them in advance: they tasted already the good things of the age to come.<sup>2</sup>

#### FIFTH SUNDAY AFTER EPIPHANY.

##### Ways and Paths.

'In all thy ways acknowledge him, and he shall direct thy paths.'—Pr 3<sup>d</sup>.

That is a great promise, one of the greatest of Scripture. Every earnest man would wish to believe that there is a Guiding Hand upon his life. Like all promises of the Bible, it is a promise with a condition, a condition not arbitrarily set, but essential in the very nature of things. A man must work with God, or God cannot work with him.

What does it mean to acknowledge God? First, that we are not to acknowledge God at times, about some things, but constantly and completely in all our ways. Is it not just at this point that many a man has to revise his religious life if it is to be thoroughgoing, if it is to be satisfying to himself

<sup>1</sup> J. Fort Newton, *The Sword of the Spirit*, 191.

<sup>2</sup> E. Shillito, *The Return to God*, 49.

and have the ring of reality to others? We incline, many of us, to confine God to certain parts, certain experiences of life—the critical decision, the great anxiety, the impending danger, the sickness that may mean death. But the thought that is most often with us in the intimacy of our souls, of what we would like to do, of what we would like to have, of what we would like to happen, somehow in this intensely vivid sphere of personality we do not think of God as we should. One feels at once that this was the big thing in the religion of Jesus. It concerned the whole of life, not a part of it. His Father's will, His Father's work, touched and transformed even the simplest things, the everyday contacts of life. It never seemed to enter our Lord's mind that life would be a less joyous thing for men if they acknowledged God in all their ways—the very reverse. 'Your Father knoweth' is His great word of every human experience. And Paul has the same thought of the universal concern of God with the whole of life. 'All things,' he says, 'work together (not singly) for good to those who love God.'

1. But what are these ways in all of which we are to acknowledge God? A way is a manner of living, a direction of thought and effort. A man's ways are his spiritual habits. First among these ways in which we must acknowledge God is the way of faith. We must be able to say to ourselves, not necessarily in all the detail of the historic creeds, but in their great overshadowing reality, 'I believe.' There are two things about faith which ought to be emphasized, choice and culture—the choice of faith and the culture of faith. We do not think of faith as a choice. We are apt to think that faith simply happens to some people, while it escapes others. Of course there is an environment of faith which makes it easier for a man to believe than if he were in another environment, and there are experiences which help faith as there are experiences which make it more difficult. But behind all this is choice, definite and concrete. In times when the foundations of life seem to totter, when the things that are shaken seem to be in the foreground, do I choose still to believe in God? 'For one,' Professor William James used to say to his students at Harvard, 'I choose to believe in God.' But it must be a persistent choice. We must choose over and over again. And so we need the culture of faith, definite means by which faith may be nourished and strengthened. Two such means suggest themselves—the reading every day of faith-building books, and especially the Book which is the great

faith-builder, and the companionship of faith-building men and women. The father of John Ruskin wrote of him once, 'He has just gone from a hurried dinner to the sunset, which he visits as regularly as a soldier does his evening parade.' The strange thing is not that faith dies out in many men; the strange thing is that even in an anæmic form it survives, when we think how little heed they give to it, how little care to feed it and build it up.

Another of the ways in which we are to acknowledge God is the way of Prayer—not the careless muttering of formal prayers, not occasional prayer for something that seems to us essential in a fair-dealing universe, but that habit of mind which makes us recognize that there is One with us to whom our lives are a real concern and who is able to do for us exceeding abundantly above all that we ask or think.

And then we acknowledge God by the way of Love. Love is a very large word. It includes, for instance, righteousness. We cannot love God and love men and have any crookedness in our dealings, any tortuous devices of self-deceit by which we delude ourselves with the thought that a good end will ever excuse a wrong means, or any twistings of self-interest by which we seek to combine the good opinion of men with some selfish scheme for our own material good. It includes forgiveness. Is there anything that is such an acknowledgment of Him, and anything the world so needs to-day as readiness to forgive.

Hushed be every thought that springs  
From out the bitterness of things?

2. And now, the promise to the man who acknowledges God in all his ways is that God will direct his paths. There is a contrast to be noticed between ways and paths. Way is the more general word. A way is a manner of life, a general direction in which one chooses to go. It hints at a goal toward which one is pressing on. But a path is more definite and specific. It is the next step, the immediate line of progress. And the promise is that here, in the tracing out of life step by step, if we acknowledge God in all our ways, He will direct us: a firmer hand than ours will be on the helm. Often the course may seem dangerous and disastrous. Often there may seem to be no course at all. But never fear: we will reach the haven. This has not simply been the sustaining faith, but the transforming experience of some of the world's great leaders in many spheres of life, the place where, as it seemed to them in many a



perplexing day, faith gripped and became experience. Often it is only in the after-view that a man recognizes the Guiding Hand. 'Now I begin to understand,' wrote Hawthorne of his years as an assistant clerk in the custom-house, when, conscious of certain gifts, every opportunity for their exercise seemed to be denied him. 'Now I begin to understand why I was imprisoned so many years in this lonely chamber, and why I could never break through these viewless bolts and bars.'

There is one thing more to be said about the

difference between a way and a path. A way may not have been trodden before: a path has. Peary found the way to the North Pole, Livingstone to the heart of Africa, but they found no path leading them there. They made the path for others. Do not let us forget that ours is a path that Christ has been over every step, that there is no experience of difficulty and darkness and antagonism which He does not know, and that He is by our side to guide us every day. In all Thy ways acknowledge Him and He will direct thy paths.<sup>1</sup>

<sup>1</sup> A. MacColl, *The Sheer Folly of Preaching*, 176.

## Spiritual Power in Pagan Religions and in the Old Testament.

BY THE REVEREND CAMPBELL N. MOODY, M.A., MISSIONARY IN FORMOSA.

It is often taken for granted that religious men of all races and creeds are at one in their desire for Divine aid in the struggle to live aright. But in the worship of many deities moral conduct is a matter of indifference, as when evil-doers pray for success in gambling, robbery, and deeds of shame, and the more virtuous seek nothing beyond health and wealth in return for their offerings. In other religions the higher powers condemn and perhaps punish wickedness, and approve righteousness: yet righteousness is the worshipper's own business; it does not even occur to him to look beyond himself for moral strength. Take an illustrious example: 'No one,' says Cicero, 'has ever put down his virtues to the gods' account, or thanked heaven for his courage' (see H. R. Mackintosh, *Originality of the Christian Message*, pp. 100-101).

These words may be regarded as a motto of Paganism in many of its ancient and modern forms. We are at present concerned mainly with pre-Christian Paganism; but with regard to savage races we must speak of the present day. Farnell says: 'I have not been able to find any example of a savage prayer for moral or spiritual blessings' (*Evolution of Religion*, 183). Evidently Chapman considers this true of the natives of Central Africa (W. Chapman, *A Pathfinder in South Central Africa*, 315). Warneck bears the same witness of Indonesians (*Living Forces of the Gospel*, 34, 38, 131). But Brinton declares that

'an ethical element is present in many prayers offered by races which we classify as savage. Thus the Sioux of North America say, "O my grandfather the earth, I ask thee that thou give me a long life and strength of body. When I go to war let me capture many horses and kill many enemies; but in peace let not anger enter my heart."' 'O merciful Lord,' says an Aztec prayer, 'let this chastisement with which thou hast visited us give us freedom from evil and follies' (*The Relig. of Primitive Peoples*, 106). The moral element in these examples is not beyond dispute.

Among the Chinese there is a general belief that Heaven maintains the cause of the righteous and sends calamity on the wicked. But in Confucianism and Taoism there is, so far as I am aware, no thought of spiritual help for man. 'What chiefly strikes us in this Universistic Idolatry,' says J. J. M. de Groot (*Religion in China*, 214-215), 'is its materialistic selfishness. Promotion of the material happiness of the world, in the first place that of the reigning dynasty, is its aim and end. We do not find a trace in it of a higher religious aim.' Buddhism has not availed to alter essentially or permanently the religious aim of the people. The typical prayer is such as this: 'Make me strong in body, and grant me long life. May I have a large family of children that are vigorous and easily brought up. Grant me a good harvest (or success in business). If I go from home, lead

me over every ditch and difficulty.' I have often asked Chinese whether they have ever heard of a heathen who has prayed for spiritual strength or deliverance from temptation. They answer, No. Yet what agonizing struggles men and women have often made to free themselves from the opium habit! And we hear of gamblers who have chopped off their own fingers in the vain hope that their maimed hands might not again be able to grasp playing cards.

As regards ancient India, we are informed that the Aryans prayed for good harvests and great families of splendid children, and for victory in war (Warneck, *Liv. Forces*, 131). Yet in the Vedic hymns are found such prayers as these: 'May we be well-doers before the gods'; 'Give us not up, O Agni, to want of thought'; 'Drive far from us senselessness and anguish: drive far all ill-will from whom thou attendest'; 'Agni, drive away from us sin, which leads us astray' (Farnell, *Evol. of Relig.*, 210-211).

The prayers of modern Hindus are usually for things that perish with the using. Any one, however, who reads that striking book, 'Conversion, Christian and Non-Christian,' by A. C. Underwood, must soon perceive that Indians have again and again attributed great moral change in their lives to the gracious power of some deity. But these converts belong to mediæval and modern times, and no one doubts that Christian influence, direct and indirect, has for ages been at work in the religions of India. The case of Mahayana Buddhism, or Amida Buddhism, is not so clear. In this teaching the idea of Grace, so foreign to Sakya Muni, is sometimes quite conspicuous. But Mahayana Buddhism is supposed to have appeared towards the close of the first century (c. A.D. 80?), and the first authentic document is a Chinese translation which was made about the middle, or towards the close, of the second century. It is not safe to assume that Mahayana Buddhism was untouched by the Religion that turns all things upside down.

Among the ancient Greeks and Romans, was there any prayer for spiritual blessing? 'Roman religion,' says Dill, 'was essentially practical. Prayer and vow were the means to obtain temporal blessings. The gods were expected, in return for worship, to be of use to the devotee' (Dill, *Rom. Soc. from Nero to M. Aurel.*, 542). As regards the Roman and his gods, Fowler says: 'The help which he sought from them was not moral help, but material,' and the connexion between religion and morality was 'so loose that many have refused to

believe in its existence' (*Relig. Exper. of Rom. Peop.*, 364-5, 466). If further testimony be required, we may quote Farnell, who says: 'The Roman prayers . . . are barren and dull. . . . In fact the spiritual side of the old Roman character has left no trace of itself in any ritual or liturgy of which we have record' (*Evol. of Relig.*, 195.)

As regards the Greeks, somewhat similar sayings might be quoted. 'For the Greeks,' says Wernle, 'religion was almost entirely a matter of ceremonial' (*Begin. of Christianity*, i. 200). 'From several indications,' says Wallace, 'we are almost entitled to assume that . . . religion, strictly so called, was a defective and undeveloped element in Greece' (W. Wallace, *Lect. and Ess. on Nat. Theol. and Ethics*, 196-197). Yet there were men who looked to the gods for some of those benefits which we most associate with worship. An educational official of Cos prayed 'for the health and the virtuous behaviour of the boys.' The State of Corcyra turned to an oracle with the question, 'To what god or what hero shall we pray in order to obtain concord, and to govern our city fairly and well?' A potter of Metapontum prayed that he might 'have a good report among men.' Pindar prayed, 'O God, that bringest all things to pass, grant me the spirit of reverence for noble things'; and again, 'May I walk, O God, in the guileless paths of life, and leave behind me a fair name for my children.' Euripides prayed, 'May the spirit of chastity, the fairest gift of God, abide with me.' And Socrates prayed, 'Grant me to become noble of heart' (for all this see Farnell, *Evol. of Relig.*, 202-204).

Such prayers were seriously meant, as may be inferred from the counsels of the wise men of Greece. Bias of Priene is credited with this advice, 'Despise all those things that you will not need when you are released from the body; but those things that you will then need, discipline yourself to attain, and invoke the gods to help you.' And in the poetical context between Homer and Hesiod, Homer is asked what is the best thing to pray for, and answers, 'That one may be law-abiding in one's soul for ever' (see Farnell, *Hib. Lect.*, 142). At a much later period Epictetus bade men in the conflict for self-government and peace of mind call upon God, as mariners in a storm call on Castor and Pollux (Epict. ii. 18). And Marcus Aurelius not only gave thanks for good teachers, favouring circumstances, and inward guidance, but advised prayer for help in the mastery of evil passions (*Med.* i. 14; ix. 40).



In Egypt, apparently, there was little prayer of a higher character. But on the banks of Euphrates and Tigris, which we associate with luxury and pride and cruel oppression, the evidence of spiritual aspiration has been discovered. In a hymn to the deity called Sin this line occurs, 'Thy word causes truth and righteousness to arise, that men may speak the truth.' The worshipper of Ishtar exclaims, 'Where thou dost regard, the dead live, the sick arise. The unjust become just beholding thy face.' More remarkable are the words in a Prayer for a Favourable Dream: 'From my wickedness cause me to depart, and let me be saved by thee.' Nabonidus, king of Babylon, prays thus, 'The fear of thy great godhead do thou implant in the heart of its people, let them not sin against thy great godhead. . . . As for me, Nabonidus, king of Babylon, save me from sinning against thy great godhead. . . . And as for Belshazzar, the first-born son . . . do thou implant in his heart the fear of thy great divinity. Let him not turn unto sinning. Let him be satisfied with fullness of life' (Rogers, *Cuneiform Parallels to the O.T.*, 145, 156, 185, 379). 'O Marduk,' cries a ruler of Babylon, ' . . . let me behold thy godhead. . . . Set righteousness on my lips and grace in my heart.' Even Nebuchadnezzar prays, 'Lead the king by the right way. . . . I am . . . the work of thy hand. . . . Grant me what thou deemest best.' Lastly, Nabonidus prays, 'Let me not in my pride lose knowledge of thee' (see Farnell, *Evol. of Relig.*, 220-221).

To give a complete account of the spiritual aspirations of Paganism is far beyond my powers and opportunities. The subject is not much considered. It is possible, for example, to read a volume upon ancient Egyptian religion, without finding any answer to the question, Did the inhabitants of the Nile valley expect anything from their gods beyond health and wealth and prosperity? Even missionaries sometimes spend a lifetime in a heathen land without learning anything of the prayers of the people. This may appear surprising. But perhaps it is equally surprising that ordinary students of the Old Testament, and sometimes even those who are most versed in Old Testament Theology, pay no great attention to the question, What did the Hebrew saints expect from God?

The ordinary reader of the Old Testament is familiar with its marvellous expressions of God's love for His people, and with their expressions of love and longing for Him, their frequent acknowledgments of sin and prayers for pardon. Usually, perhaps, the reader takes for granted in the old

saints a strong sense of spiritual dependence, and never doubts that they uttered many a cry for spiritual succour. When, however, he makes a resolute attempt to read the Book of Psalms with open eyes, he finds that they abound in situations of distress, in pleas for help against foes, and redemption from sickness, in utterances of fear passing into trust, triumph, and gratitude: then he discovers, with a start, that many of those songs which seemed to be spiritual, are telling of 'salvation' on a lower plane. He wishes that there had been a greater number of prayers like those of the 119th and the 51st Psalms, and that the writers had been less taken up with the malice of foes without, and more conscious of their need for a shield and helper against the foes within.

Yet it would be a mistake to assert that in the Old Testament God was represented as giving a 'law' or 'instruction,' on the assumption that for obedience Israel's own powers sufficed. The question of moral ability or inability had not distinctly arisen. It was easier for religious minds to apprehend the need for a gift of physical salvation, or even of supernatural strength of body, as in Samson's case, or, again, of skill, as in the case of artificers, or of warriors, who rejoiced in the words, 'He teacheth my hands to war' (Ps 134). It was perceived that God bestowed a higher kind of wisdom on some, as on Solomon. And when the Spirit of the Lord came upon the prophets, their wisdom and discernment were well-nigh a spiritual gift for themselves, and even for their hearers. We have an example in Micah when he says, 'But I truly am full of power [by the Spirit of the Lord] to declare unto Jacob his transgression' (Mic 3<sup>8</sup>; cf. Is 50<sup>4</sup>).

Occasionally there is presented the pathetic spectacle of God standing by, and longing for a heart of righteousness in His people. 'Oh that there were such an heart in them,' He exclaims, 'that they would fear me, and keep all my commandments always' (Dt 5<sup>29</sup>); 'Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea' (Is 48<sup>18</sup>); 'Oh that my people would hearken unto me, that Israel would walk in my ways!' (Ps 81<sup>13</sup>).

Why did God stand by? If He made stubborn the heart of kings, and even deceived the heart of prophets, when it served His purpose, why did He not bestow upon His chosen a heart to obey? The prophetic writers began to muse upon this question. 'The Lord,' says Deuteronomy, 'hath not given you an heart to know, and eyes to see,

and ears to hear, unto this day' (Dt 29<sup>4</sup>). But when the blessing and the curse come upon thee, he goes on to say, and thou callest them to mind in all the countries to which the Lord drives thee, and shalt return to the Lord; then He will turn thy captivity, 'and the Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart' (Dt 30<sup>1-6</sup>).

It is true that the prophets exhort their folk to purify themselves. 'Wash you, make you clean,' is the command of the Lord on Isaiah's lips (Is 1<sup>16</sup>; cf. Ps 26<sup>6</sup> 73<sup>18</sup>). 'O Jerusalem, wash thine heart from wickedness,' cries Jeremiah; and in the same chapter the people are enjoined to circumcise their own hearts (Jer 4<sup>14</sup>. 4). Ezekiel, surrounded by men who thought themselves hopelessly entangled in the meshes of their parents' sins, and their own, makes so bold as to put into God's mouth these words, 'Make you a new heart, and a new spirit' (Ezk 18<sup>31</sup>). Notwithstanding this, Isaiah was aware that nothing but the coal from God's altar could cleanse his lips and make them fit for service. And Jeremiah promises that God will give the good captives a heart to know Him (Jer 24<sup>7</sup>). Yet more, Jeremiah, or his editors, it matters not which, spoke of a new covenant and a law written in the heart (Jer 31<sup>31</sup>). And again, we hear the delightful promise, 'I will give them one heart and one way . . . and I will put my fear in their hearts, that they shall not depart from me' (Jer 32<sup>39</sup>. 40).

What wonderful news God imparted to Ezekiel! 'I will give them one heart,' says he, in God's name, 'and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh' (Ezk 11<sup>19</sup>). The prophet perceived that through transgressions and the chastisements which followed, God's people had brought disgrace on their land and his, for the onlookers derided it as a devourer of men; and that they had brought reproach upon God Himself as a God who could neither guard nor save. The prophet saw that when, for their idolatry and bloodshed, God had driven them forth, the mere Return of such a people could be no Restoration; it must issue in fresh defilement, with the familiar sequel of judgment, Gentile scorn, and desecration of the Holy Name. The Lord must do a new thing: He must make His people holy, and fit to abide in His holy land. 'From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, . . . and I will put my spirit within you, and cause you to walk in my statutes'; this is the gift of God (Ezk 36<sup>26-27</sup>).

Lastly, the Book of Zechariah speaks of a spirit of grace and supplication poured upon the house of David and the inhabitants of Jerusalem, yes, and a fountain opened for sin and for uncleanness (Zec 12<sup>10</sup> 13<sup>1</sup>).

Having such great and precious promises, the ancient Jews were emboldened to ask not for pardon only, but for deliverance from wickedness, and even for guidance and upholding on the way of righteousness. Among prayers for higher things the most frequent are such as ask for teaching and leading. A few of these may signify a desire for direction in common business and success in it; but when the psalmists say, 'Open thou mine eyes, that I may behold wondrous things out of thy law' (Ps 119<sup>18</sup>); or, 'Teach me thy way, O Lord; I will walk in thy truth' (Ps 86<sup>11</sup>); or, 'Teach me to do thy will, for thou art my God' (Ps 143<sup>10</sup>); or, 'Lead me in the way everlasting' (Ps 136<sup>24</sup>),—we recognize that such petitioners have learned to covet the best gifts.

We may remark that here and there in the Old Testament there are passages that speak of affliction as correcting and leading to God (e.g. Job 5<sup>17</sup> 33<sup>19ff</sup>, Am 4<sup>4-13</sup>, Is 26<sup>9</sup>, Ps 119<sup>67</sup>. 71, also Ec 18<sup>13</sup>).

Among prayers that appear to utter more directly the desire for deliverance from sin and for holiness of life, there are some passages that may mean either pardon or purification, or both, such as, 'Take away all iniquity' (Hos 14<sup>2-4</sup>); 'He will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea' (Mic 7<sup>19</sup>); 'As for our transgressions, thou shalt purge them away' (Ps 65<sup>3</sup>); 'He shall redeem Israel from all his iniquities' (Ps 136<sup>8</sup>). 'As far as the east is from the west, so far hath he removed our transgressions from us' (Ps 103<sup>12</sup>).

Other passages speak without ambiguity of the desire for deliverance and holiness. 'Turn thou us unto thee, O Lord, and we shall be turned,' cries the Book of Lamentations (La 5<sup>21</sup>). Agur desires to be kept from vanity and lies (Pr 30<sup>8</sup>; cf. Ps 119<sup>29</sup>). The psalmists pray, 'Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing' (Ps 141<sup>3-4</sup>); 'O that my ways were established to observe thy statutes. . . . O let me not wander from thy commandments. . . . Make me to go in the path of thy commandments. . . . Turn away mine eyes from beholding vanity, and quicken me in thy ways. . . . Order my footsteps in thy word, and let not any iniquity have dominion over me' (Ps 119<sup>5</sup>. 10. 35. 37. 133). Another psalmist who loves the law beseeches God to clear him from secret



faults (Ps 19<sup>12</sup>).<sup>1</sup> And another, who delights to do God's will, and has God's law in his heart, pleads for an immediate rescue from his iniquities (Ps 40<sup>12, 13</sup>).

It was given to one prophet only to make in so many words the promise of a new heart and a new spirit, and it was given to one saint only to ask for a clean heart and a right spirit. Where can any writing be found to set beside the fifty-first Psalm?

Some of the psalmists appear independent and self-satisfied in their goodness. Perhaps, like Paul, they could honestly boast that, as touching the righteousness which was in the Law, they were found blameless. Did they, or did they not, pray for strength? Was prayer of that kind common? We have been forced to make much of Ps 119 just because petitions of the kind which we have cited are very rare in the Old Testament.

Self-satisfaction and a feeling of dependence on God may be found side by side. Nehemiah, who was quick to claim the acknowledgment of his good deeds, was, like Jeremiah, much given to prayer (see J. E. McFadyen, *The Prayers of the Bible*, 50); and he tells how he sought higher guidance in sudden difficulty, and how God put it into his heart to do great things for Jerusalem

(Neh 2<sup>4, 12</sup>; cf. 7<sup>5</sup> 9<sup>20</sup>). It is to be observed that the later books of the Bible, such as Chronicles, are fond of prayer, and are not behind the earlier books in their acknowledgment of Divine influence upon the hearts of men (see 1 Ch 29<sup>18, 19</sup>, 2 Ch 30<sup>12</sup>, Ezr 1<sup>5</sup> 6<sup>22</sup>, Hag 1<sup>14</sup>, Dn 9<sup>13</sup>).

As direct prayers for deliverance from moral evil and for the supply of spiritual power are very few, it is the more needful to remember that the longing for God and the joy in Him which find utterance again and again, may well imply far more than any tongue could tell.

In the Old Testament generally, confessions of sin and entreaties for pardon are abundant and full of urgency. Yet they are so intermixed with the sighs and groans of sickness and distress that Christians are not quite able to enter into the heart and mind of the suppliants. As for the feeling of helplessness in the struggle against pride, passion, and worldliness, and in the endeavour after a godly life, it is far less common and less frankly confessed than Christians would have anticipated. When, however, the passages relevant to this subject are gathered together, and then compared with similar fruits of the Pagan spirit, we cannot fail to be astonished at the wealth of revelation among the people of God.

## Recent Foreign Theology.

### German Theology.

At a congress of Orientalists, Wutz raised a question of great importance for textual criticism by defending the thesis that the text from which the LXX was translated was not the Hebrew consonantal text but a Greek transcription of it. Professor Fischer has examined the argument very carefully,<sup>1</sup> and reaches the conclusion that, though the theory is remotely possible in its application to Kings and Chronicles, it is certainly not true of the Pentateuch. For example, Ex 4<sup>31</sup> the ἐχάρη which translates וישמעו does not necessarily point to an original οὐσεμαον, but is more reasonably explained as simply due to a mishearing (וישמחו) of the Hebrew. The first part of this important brochure

is occupied with a discussion of the nature of the Hebrew consonantal text presupposed by the LXX. Some of the conclusions are that the *matres lectionis* were, with a few exceptions, regularly written at the end of a word, but less frequently in the middle than in our Hebrew Bibles, that the 3 s.m. suffix was perhaps more frequently written with ך than in M.T., and that there was no separation between words or sentences and no final letters. ὑψηλὴν is twice written as ὑψελην on p. 5 and once on p. 8, and on p. 23 unzerzogen should be unterzogen. As all the relevant passages in the Pentateuch are here collected, this discussion is of peculiar value and interest to students of the text.

Hans Duhm, son of the better known Bernhard Duhm, has made an elaborate study of 'The Communion of God with Men in the Old Testa-

<sup>1</sup> In *Zur Septuaginta-Vorlage im Pentateuch* (Töpelmann, Giessen Mk.2.30).

ment.'<sup>1</sup> It is a purely historical study, for Duhm rightly believes that the flavour of Old Testament religion is dissipated when it is forced into the categories of systematic theology. So he begins by describing that communion as it was understood in the very early period, with its local and other implications, and traces it through the prophetic and legal period up to the period of Ecclesiastes with its scepticism, and Daniel with its belief in the resurrection. The communion of the prophets with God and their polemic against the popular cultic religion are delineated with much sympathy. Duhm concludes his objective discussion by a confession of his own personal faith, that the prophets were, as they claimed to be, in direct communion with, and inspired and commissioned by, God Himself for their unique task as interpreters of His will.

It is pathetic that Professor Karl Marti did not live to see the volume of Old Testament essays<sup>2</sup> by old pupils and friends which Professor Budde, the editor, had planned to present him on his seventieth birthday, which turned out to be also the day of his burial. These essays are by Norwegian, Swedish, Danish, Swiss, French, British, and American as well as German scholars, and they embrace an extraordinary variety of subjects—text, metre, grammar, sources, studies of special themes like the Sabbath, the Servant of Jahweh, and the meaning of the number 7, or special passages like Gn 11<sup>1-9</sup>, Is 21<sup>1-10</sup>, Ps 16, 22, 130. There is something to suit every taste, historical, philological, theological—a discussion on *Kύριος* (with and without the article) in the LXX, of the original form of the story of Job, of Alexander the Great in Old Testament prophecy, whom Torrey finds not only in Hab., but in Ezk 26, Joel, Zec 9, Is 23 and 14<sup>16-21</sup>. Where all is so full of interest and stimulus it would be invidious to select. Students of textual criticism will be specially interested in Köhler's essay on emendations and Torczyner's on obscure Bible-passages: in the latter occurs an interesting suggestion to transfer בראש in Am 2<sup>7</sup> to the following clause, 'who trample the poor in the dust of the ground, and lay prostrate the humble at the head of the way.' The

<sup>1</sup> *Der Verkehr Gottes mit den Menschen im Alten Testament* (Mohr, Tübingen; M.8.40).

<sup>2</sup> *Karl Marti, zum siebenzigsten Geburtstage gewidmet* (Töpelmann, Giessen; M.16).

essays are nearly all short, from four to ten pages, and they are all readable and stimulating to an unusual degree. In the range and variety of their subjects and in the number of the countries represented by their contributors, they offer eloquent evidence of the fascination of Old Testament study, and of the far-spread influence of the great scholar, whose memory—apart from the appended bibliography of his writings—will long be preserved in this noble tribute.

Baudissin died in February of this year at the age of seventy-eight, and a week after his burial a glowing tribute was paid him by Sellin,<sup>3</sup> who in a memorial speech sketched with a master-hand Baudissin's contribution to Old Testament science. He especially singles out his 'Studies in the History of Semitic Religion' (1876-78), 'History of the Old Testament Priesthood' (1889), 'Introduction to the Old Testament' (1901), and 'Adonis and Esmun' (1911); and a posthumous work is to follow on 'Kyrios as Divine Name in Judaism and its Place in the History of Religion.' Baudissin was relatively conservative, believing in the priority of P to Dt., and perhaps there is no scholar whose native sympathies enable him to appraise Baudissin's work more justly than Sellin. He points out that all his work is marked by two features—thorough grounding in Semitic philology, and interest in the history of Semitic religion, which gave his Old Testament Studies their large background.

Attention was called in the July issue to the first volume of Holtzmann's new translation and exposition of the New Testament. The second volume<sup>4</sup> is marked by the same power to make the results of scholarship interesting and to present them in popular and attractive style. This volume includes Ac., 1 and 2 Th., Gal., 1 and 2 Co., Ro., Ph., Philem., Col., Eph. The discussion never wanders into extraneous matters, it is always strictly *ad rem*: all Holtzmann says, for example, about Paul's thorn in the flesh (2 Co 12<sup>9</sup>) is that it was some painful illness whose nature cannot be conjectured from the few hints given—from

<sup>3</sup> *Wolf Wilhelm Graf v. Baudissin, Gedächtnisrede*, von Ernst Sellin (Töpelmann, Giessen; Pf.80).

<sup>4</sup> *Das Neue Testament, übersetzt und erklärt*, von Oskar Holtzmann, ii. Teil (Töpelmann, Giessen; Mk.9.50).



Gal 4<sup>15</sup> we may infer some eye-trouble. There is no allusion in 1 Co 13<sup>3</sup> (to be *burned*) to the alternative reading *καυχήσονται*, and even the famous Ac 15, including translation and comment, is disposed of in five pages. A work like this by a scholar who knows how to write and to confine himself to essentials is a great boon to the educated public who are interested in the origins of the Christian faith.

Professor Causse's book<sup>1</sup> is one of many proofs that the criticism of the Psalter is passing, or rather has already passed, into a new stage. He recognizes that the psalms are largely cult hymns, that many, and especially the 'royal' psalms, must be pre-exilic, that there are even pre-Davidic elements in the Psalter, and that even for the Davidic period the Chronicler's 'singers' are not necessarily an anachronism. He discusses the nature of the early poetry, its lyrical power, its mastery of form, its attitude to Nature, and points out that from indications of a later date we should often rather infer redaction than origin. Causse would carry the Blessing of Jacob or Moses back 'probably' to the twelfth century. He translates, with useful comments, the song of Deborah, the oracles of Balaam, the elegy of David, etc., and he deals similarly with the psalms discussed—the royal psalms, for example, 45, 20, 2, 110, 72. The prophetic oracles which appear in some psalms (cf. 21, 60) suggest that the relation of the prophet to the cult was more intimate than till lately it was the fashion to suppose. There are interesting discussions of the social nature of ancient music and on the influence of the monarchy in the development of Hebrew music. Causse is indebted to Mowinkel, but he preserves his independence. Of the four conceivably Maccabæan psalms on p. 108, lxxxiv. should be lxxxiii.

In some *Notes de lexicographie Hébraïque*,<sup>2</sup> reprinted from *Biblica*, Professor Paul Joûon offers interesting comments on certain Old Testament words, which he substantiates by careful discussion. The existence of a Qal of קָנָה for example, he thinks is very doubtful, only the Niph. being certainly attested. Again, עָשָׂה he regards not as a Pu. but as a passive of the Qal. The root

עָשָׂה, should probably be removed from the dictionary and נָחַשׁ לִים of Dt 25<sup>18</sup> read as נָחַשׁ לִים. Again, עָמָּן seems sometimes to have the nuance of 'important man,' and אִשָּׁה, 'lady,' cf. Pr 9<sup>13</sup>, *Dame Folly*: this might throw some light on the γύναι of the New Testament; cf. Jn 2<sup>4</sup> 19<sup>26</sup>. These and Joûon's other suggestions are well worthy of consideration.

In a popular lecture<sup>3</sup> Professor W. Eichrodt of Basel ably defends the thesis that the religion of the Old Testament is a religion of revelation: God acting through history and on human personalities reveals Himself as a redeeming God. And this conception of God goes back not only to Moses but beyond him, as is evidenced by the patriarchal stories. This point leads Eichrodt into a friendly criticism of Söderblom. He further maintains that 'the ethico-religious attainments of the pre-prophetic period have been unduly depreciated; without them the prophets themselves would be unintelligible. There is a useful comparison of the Decalogue, and especially the Book of the Covenant, with the Code of Hammurabi, which emphasizes the worthier spirit that inspires the former. More than any other people does Israel understand the meaning of sin and of conscience, the unity of mankind, the Divine control of history and its goal in a community in fellowship with God. The whole discussion is pervaded by a warm religious spirit.

J. E. MCFADYEN.

Glasgow.

The house of Töpelmann, Giessen, is at present engaged in publishing several series of theological books, some of them, it is true, merely of pamphlet size. In *Das christologische Problem als Lebensfrage*,<sup>4</sup> Licentiate Peter deals with the question of the great gulf between God and man as linked with the conviction of their underlying unity. This he regards as the central problem of human life. He weighs the theories that solve the problem by minimizing the difference, or by exalting man to the Divine level, and will countenance those only that look to find the reconciliation in an act of God. The solution he wins at length is that of a

<sup>3</sup> *Ist die alt-israelitische Nationalreligion Offenbarungsreligion?* (Bertelsmann, Güttersloh; Mk. 1).

<sup>4</sup> Von Heinrich Peter, Pfarrer in Bad Ems ('Vorträge der theol. Konferenz zu Giessen'); M. r. o.

<sup>1</sup> *Les Plus Vieux Chants de la Bible*, par A. Causse (Librairie Félix Alcan, Paris; 15 fr.).

<sup>2</sup> Institut Biblique Pontifical, Rome.

tragic synthesis—life through death, the Cross and the Resurrection, or, as we might put it, 'Man's extremity, God's opportunity'—a truth to be held, or rather lived, in Faith alone.

Another series is represented by *Vom Werden der neuen Gemeinde*.<sup>1</sup> In this Pastor Heitmann disclaims any intention of setting up another Church, or even a new organization subsidiary to the present Church. The 'new Church' is meanwhile but a hope and an ideal, born in the hearts of some amid the ruin and anguish of the time. Features of the rising aspiration are a sense of corporate guilt, a complete and silent surrender to God's Word, and a deepened realization of the sacraments as expressing the objective fact of God's work with men. These two booklets are charged with suggestive thinking, and few who read them will escape the impression of being in touch with earnest and devout minds.

From Töpelmann comes also vol. v. of a new series of theological manuals, namely, *Konfessionskunde*,<sup>2</sup> though only the first half. That title is preferred to 'Symbolik,' because the author's purpose is to set forth not so much the traditional or accepted creeds, but rather all that the several Churches stand for. The first half, after an introduction treating of the older confessions, covers Eastern Christendom and a small section of Roman Catholicism, leaving what remains in the case of the latter Church, together with the Anglican Communion and Protestantism, to be dealt with in the second half. For us perhaps the portion still to come will be of most interest, but it should be noted that, so far, the work is finely written, very thorough, and replete with significant facts; and if the rest continues in the same manner, the

completed volume will give us a valuable delineation of the inward and outward life of the various communities of Christendom.

Still another series—a string of lectures and essays in the province of philosophy and history. In No. 9 of this group Dr. W. Schulze-Soelde expounds Aristotle on mind and matter.<sup>3</sup> As usual, the starting-point is Aristotle's criticism of the Platonic Ideas; then we have his attempts to assign the proper place and function to the famous entities, the *hyle*, the *eidos*, the *nous*, Nature and God—the whole movement between formless matter and the Deity, who, merely in thinking Himself, objectifies the world, without creating it. This little work is a piece of concise and careful exposition, and will be found interesting by those who have already wrestled with the confused and intricate material of the *Metaphysics*; may it also serve as leading-strings to those who have not!

Frederick the Great was no bigot in religious things; witness his intimacy—for a time—with Voltaire. Probably, however, it was less from a broad-minded religious motive than from a purely commercial one that he encouraged the founding of a Greek-Orthodox congregation in Breslau. Desiring to attract traders from the countries lying to the East, he would introduce a friendly and home-like element into their foreign environment. The story of the little colony,<sup>4</sup> its ups and downs from its brave beginnings in the middle of the eighteenth century until its rather pathetic break-up some forty years later, is told by Professor Hoffmann in a most sympathetic spirit and with much interesting detail. ALEXANDER GRIEVE.

Glasgow.

<sup>1</sup> Von Ludwig Heitmann, Pastor in Hamburg ('Aus der Welt der Religion'); 80 Pfge.

<sup>2</sup> Von Hermann Mulert, Professor in Giessen ('Sammlung Töpelmann: Theologie in Abriss'); M.3.50.

<sup>3</sup> *Metaphysik und Erkenntnis bei Aristoteles*, von W. Schulze-Soelde, Privatdozent in Greifswald ('Philosophie und Geschichte') (Tübingen: Mohr; M.1.20).

<sup>4</sup> *Die griechisch-katholische Gemeinde in Breslau unter Friedrich d. Gr.*, von D. Georg Hoffmann, Professor in Breslau (Breslau: Korn; M.3.50).

## Contributions and Comments.

### Luke xvii. 21.

SOME months ago, in THE EXPOSITORY TIMES a paragraph was quoted from Dr. Ballard's *Reality in Bible Reading*, which asserts that 'the Kingdom of God is within you' is the correct rendering in Lk 17<sup>21</sup>.

One almost despairs of driving out certain heresies (e.g. 'Magdalene' from Lk 7). All one can do is to maintain patience in assertion. As here:

- i. The context makes Jesus say that the Kingdom is *not* 'here': therefore 'in the midst of you' *cannot* be the meaning in this place.



2. ἐν τὸς ἡμῶν never has this meaning: 'no sound example has yet been adduced of ἐν τὸς so used,' says Field.

It is a pity that the Revisers relegated the mistake to the margin: it should be in the limbo of forgotten things.

F. Warburton Lewis.

Bolton.

### Cross-Bearing.

MR. J. D. BRYAN's ingenious theory (September 1926, p. 551 f.) that 'to bear his cross' means 'to pull up his tent-pegs' surely breaks down over Simon of Cyrene, where Luke uses φέρειν ('to carry') to translate Mark's αἰσεν ('to lift').

Also Lk 14<sup>27</sup> and Mt 10<sup>38</sup> are probably the same scrap of tradition differently grouped by two Evangelists. If so, Luke translates λαμβάνει ('takes') by βαστάζει ('bears as a burden'). The point lies not in the weight or in any sense of criminality, but rather in what the Apostle calls the ἀπόκριμα τοῦ θανάτου (2 Co 1<sup>9</sup>), the decision to be ready to die for the King and His Kingdom.

D. MATHESON.

Peaslake, Surrey.

### John vi. 29-31.

'What sign shewest thou then . . . ?'

THE point to note in this conversation is that these inquirers, who were obviously in earnest, and anxious to find in Jesus a leader, while they accepted the feeding of the five thousand as good enough proof of His fitness to be their king (6<sup>15</sup>), did not think it sufficient to support His claim to personal devotion as a spiritual leader whom God had sent (v. 29). Evidently the feeding of the five thousand did not appear to them to be a miracle. Their desire to make Him king after it might be held to show that they considered it a triumph of organization. At any rate, in whatever way they understood the incident, they reminded Jesus that it could scarcely support His claim to supplant Moses as their spiritual leader, for Moses had done a more wonderful thing, he had provided a miraculous supply of food from heaven itself. Jesus replies, not by claiming that the feeding was a miracle, but by criticising their traditional interpretation of the story of the manna. Not for the first or last time He assumes the rôle of higher critic. No matter how we may interpret the Greek of Jesus' reply in v. 32, it is undoubtedly a

contradiction of their interpretation of the verse they had quoted. It is not to the point to argue that His meaning was that it was God, not Moses, who performed the miracle. His meaning was, 'Moses did no miracle; he merely showed you where to get the food God had provided. I claim to have done no miracle either. You were hungry and thought there was not enough to go round; I showed you that, properly distributed, there was enough to go round. I did it because you were hungry; I did it also as a sign to teach you that your spiritual hunger can be satisfied in the same way. For you are spiritually hungry; Moses' food no longer goes round. But God's supply is still ample, and if you will trust Me, I will distribute to you all this spiritual food, which is simply the truth about life, without which a man does not live, and of which the Father has made Me the storehouse.'

R. E. LEE.

Nowshera, India.

### Beth-Horon (Jos. x. 11).

A REFERENCE to the Bible Dictionaries and Encyclopædias shows the word to be generally derived from חור, to bore a hole, and is rendered 'House (or Place) of the Hollow (or Hole or Caves)'. It is difficult, however, to see why just that particular spot should have been selected to bear the name of 'Hollow,' since the whole southern country, from the Desert of the Wandering to Hebron consists of a series of rolling dome-shaped hills and downs, with short and rounded valleys, gentle ascents, long ridges, and small plateaux.

The present writer would suggest the derivation from חור, to burn (see B.D.B., חור, II). The place was so called not on account of its shape or its connexion with hollows, but because it was once 'burning' mountain, an active volcano. Interesting support for this theory is found in *Palestine and the Adjacent Countries*, by I. S. Horowitz, where we read: 'It may be conjectured that a great earthquake accompanied the hailstorm, for this earthquake survived in the memory of the nation nine hundred years afterwards, and is mentioned by the prophet Isaiah (Is 28<sup>21</sup> 30<sup>30</sup>).' As H. B. Tristram says (*The Natural History of the Bible*, p. 15), 'Geologic phenomena . . . must have been more or less familiar to the writers of the Holy Scripture. Among these are the references to earthquakes, and to volcanoes, as though "burning mountains" were a then existent phenomenon' (cf. Ps 104<sup>32</sup> 144<sup>6</sup>).

JUDAH J. SLOTKI.

Manchester.



## The Transfiguration.

THE Transfiguration was the sequel to the conversation about Messiah that took place between our Lord and His disciples near Cæsarea Philippi. It was the symbolic vision of that conversation. So much is clear. It is not so clear to whom this spiritual experience actually came, whether to Jesus or to some of the disciples, or to one of them or to all. From the Lukan account of the scene it is possible to disentangle two versions. One of these, the Marcan account, according to the usual tradition, can be attributed to St. Peter. The other runs as follows (Lk 9<sup>28a</sup>):

'It came to pass about eight days after these sayings . . . he went *up into the mountain* to pray. And as he was praying his form was altered *and his raiment dazzling*. Two men . . . who appeared in glory and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him were heavy with sleep; but having kept awake (perhaps tr. 'on waking') they saw his glory and the two men that stood with them. And it came to pass as they were parting from him . . . as they entered into the cloud . . . and when the voice came *Jesus* was found alone. And they held their peace and told no man in those days any of the things which they had seen.'

No doubt this account included as well some of the matter of the Marcan version. But two points are important: (i) that St. Peter alone is named, and (ii) that the experience came to one or more disciples awaking out of sleep. May we infer, therefore, that the vital experience was St. Peter's alone? The material for the construction of it was vividly impressed on his mind. The confession near Cæsarea had led our Lord to explain

Messiahship in terms of defeat. 'It was to St. Peter that the rebuke was given—'Get thee behind me, Satan.' That sentence itself suggests that this was the occasion when our Lord told His followers of His early temptation and of the voice of consecration he had heard at the Baptism. The Baptism would lead to the identification of the Baptist with Elijah. Cf. Mt 17<sup>13</sup>. Dt 18<sup>15</sup> brought Messiah into association with Moses. The association goes back to the earliest days of the Church, if the apocryphal tradition which gives it to our Lord Himself is unsound. With this one exception, the significant features of the Transfiguration scene were present to St. Peter's mind in a way more direct and touching than to any other of the Twelve. The record of his character reveals him, it is true, as pedestrian in imagination. It also reveals him as a mystic and a seer of visions. The independent matter of Luke and the early chapters of Acts give a coherent picture of this side of St. Peter which the Marcan tradition is inclined to neglect. If at times Peter approached the grotesque, he was also capable of the loftiest reach. With his powers quickened by that period of deepest insight into the Master's mind, he went into the quiet of the mountain and translated what he had heard into that glowing experience.

The Marcan account of the Transfiguration represents St. Peter's own self-depreciation. He shrinks from allowing himself to be a principal. He emphasizes his own prosaic appeal for three tents. A profound spiritual adventure is made to look impersonal, primarily to turn attention away from the man to the Master. In that process for our day much of its touching reality is lost. If this interprets the facts, then the Transfiguration is a spiritual revelation to St. Peter of his own confession at Cæsarea, and he saw on the holy mount what St. Paul was to see on the Damascus road.

E. J. MARTIN.

Rastrich.

## Entre Nous.

### Living upon a Slope.

Dr. Hutton's literary output is amazing. His publishers announce just now four new books by him—'The Dark Mile,' 'The Tragedy of Saul,' 'Guidance from Francis Thompson in Matters of Faith,' and 'A Golden Book of Francis Thompson.' The one in our hand is *The Dark Mile* (Hodder & Stoughton; 7s. 6d. net). There are some thirty short essays in it in Dr. Hutton's characteristic style. Many of them centre round a phrase with

which he 'deliberately torments himself,' until there opens out a totally unexpected richness of thought in it. In the second essay he takes Mrs. Meynell's opening words in 'Christ in the Universe':

With this ambiguous earth

His dealings have been told us,

and lets his imagination play on the three words, 'this ambiguous earth.' I think, he says, that this word 'ambiguous' is 'a profounder and more



subtle word than Wordsworth's "unintelligible." It is also a more stirring word. "Unintelligible"—if that is the last word, why, then it is the last word. But "ambiguous"!—if that be the worst that can be said of life, and it is in fact and in logic the very worst—that life presents a scene where there is indeed much evil, but where also there is much good; a place where indeed the sun sets, but a place likewise where the sun rises; a place of tears, but a place also of a wonderful laughter; if that is all—why, what are we here for but to augment the force and volume of the finer things, to fling ourselves on the side of the desirable thing lest it should sink in the scale?

In fact, *we are here to vote*; and whatever our vote may mean for the world and for the future, *for us one by one, our vote is the casting vote.*

Turning over the volume we come upon another phrase full of meaning—"living upon a slope." In this phrase, he says, everything that is of consequence in the hypothesis of evolution, in so far as it bears upon us as moral and responsible beings, is contained. Man is on the sloping stairs of life 'urged upward from within, and, despite at times his chafed hands and bleeding knees, confident of his destiny, for he has a hold upon that rope let down from heaven, which God is drawing to Himself!' What is the rope? It is faith in Jesus Christ. And what is important is not, Where did the sloping process begin, but where, by the favour of God, may it not end? 'To build a wretched doctrine of man's nature, to deny God and an ascending moral career to man, simply because his body bears evidence of lowly relationships, is no more just, than it would be to estimate the full nature of man by considering exclusively his meanest physical functions. Man does more than eat and sleep: he thinks, he wills, he loves; he can give up his life for an idea: he can kneel in prayer and rise from his knees to endure, if need be, some intolerable pain. Man lives upon a slope: but it depends how your own face is turned, whether you say it is a slope up, or a slope down.' And the important point to remember is that 'God judges us, not according to our position on the slope—for it may be that one begins higher than another. God judges us according to the position we have attained compared with the position we set out from.'

#### Individualism and Co-operation.

A number of lectures were delivered lately to the Aberdeen Branch of the Workers' Educational

Association. They have now been published with the title *Ways of Living* (Hodder & Stoughton; 3s. 6d. net). There was one inquiry underlying these lectures—whether a study of the diverse ways of living amongst plants and animals can have any suggestion for man? The parasitic type of life among animals is dealt with by Dr. John Rennie. Here food and shelter are gained with the minimum of effort, and nothing good can be said about it.

The two other modes of living among animals are the individualistic and the social. These are treated by Professor J. Arthur Thomson. They are the two chief ways of reacting in the struggle for existence. The first is to intensify individual effort, to tighten the belt and to set the teeth. This is the way of the eagle and the lion. The other way is to produce mutual aid and to subordinate self. That is the way of the rook and the beaver. Professor Thomson comes to two conclusions about these contrasted modes of living. In the first place, it is wrong to look upon the individualistic as selfish and the co-operative as altruistic, for the individualistic otter is just as true a mother as the co-operative beaver, the golden eagles in their lonely retreat are as devoted parents as the gregarious rooks. The contrast between the two modes of living is not an ethical but a social one.

The second conclusion is that both these modes of living are successful—and both have their disadvantages. 'The advantages of the "each for himself" mode of life are that it fosters all-roundness of development and sturdy vigour. The disadvantages are that the struggle for existence may be intensified to the unendurable uttermost—which spells extinction—that the mastery of the environment is more limited, and that there are fewer opportunities for cultivating the integrative kin-sympathies which flourish in a social milieu. On the other hand, the co-operative, gregarious, social mode of life, which certainly makes for stability, achievement, social sentiment, and sometimes external heritage, as in the ant-hill and the beaver-village, is apt to over-subordinate the individual and to throw a shield over variations that were sometimes better dead. It is an extraordinary fact that some ant-species, that can neither collect food nor eat it of themselves, are kept alive by their slaves! Which things are a parable.'

What can Man learn then from Animate Nature? Professor Thomson does not work this out, but the suggestion would seem to be that at some times and in some places he should take the individualistic